

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

WHERE THE THESES WERE POSTED



CASTLE CHURCH AT WITTENBERG

CONCERNING REPENTANCE

1. Our Lord and Master Jesus Christ, when He said, *Poenitentiam agite* (repent), willed that the whole life of believers should be repentance.
2. This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.
3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.
4. The penalty (of sin), therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.
5. The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

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THE EXECUTIVE BOARD

Fourth Meeting of Biennium Reported by
Secretary W. H. Greever

THE FOURTH MEETING of the Executive Board of the United Lutheran Church in America for this biennium was held in Philadelphia on October 14, 1937. Those present were: the three officers, Dr. Burgess, Dr. Pfatfeicher, Dr. Morgan, Dr. Tulloss, Dr. Bell, Dr. Hanson, Dr. Kinard. Those excused were: Robbin Wolf, Esq., Dr. Zimmerman, Judge Reno, Mr. Jensen, and Mr. Bowe. The devotional service was conducted by Dr. Tulloss.

The President made a verbal report of his attendance upon the meeting of the Administrative Committee of the Women's Missionary Society and the convention of the Luther League where the question of Children's Work was discussed in the light of action taken by the Executive Board at its June meeting. That matter is still in the hands of the special committee authorized by the U. L. C. A. Convention at Columbus. No report was presented by that committee to this meeting of the Executive Board.

The President made a presentation of general Lutheran relationships, referring to the Lutheran World Convention, to the Lutheran churches in the world and to other Christian bodies. An informal report was read from Dr. Wentz on the World Conference on Faith and Order, held in Edinburgh last August, with special reference to movements for the merging of the Conference on Faith and Order and the Conference on Life and Work into one World Christian Council. The President emphasized the significance of phases of this matter of Lutheran relationships as specially involving the United Lutheran Church.

The officers of the Church reported that the plan for the presentation of the work of the Church to the Constituent Synods had met with general approval, and consideration was given to the schedule for the 1938 meetings of the synods.

The report of the Treasurer showed steady improvement in the support of the work of the Church during this calendar year, showing receipts to be the best since 1931.

Reports were made by the Committees on Constituent Synods and on Boards and Committees, with the result that a number of important matters were fully discussed and action postponed. These questions included synodical boundaries and relationships, and practical matters pertaining to mission policies.

Personal expressions from members of the Executive Board, representing church-wide contacts, indicated great interest and grounds for great expectations from the "regional meetings" now being held under the "Plan for Promotion."

Elections to vacancies on certain of the Boards were as follows: Mr. C. C. Stoughton to fill the vacancy on the Board of Deaconess Work; Dr. Benjamin Pershing to fill the vacancy on the Commission of Adjudication; and Mr. J. H. Frick to the vacancy on the Board of Ministerial Pensions and Relief.

CONCERNING REPENTANCE

(Continued from page 1)

6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.
7. God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.
9. Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.
10. Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.
11. This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.
12. In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.
14. The imperfect health (of soul), that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.
15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.
17. With souls in purgatory it seems necessary that horror should grow less and love increase.
18. It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.
19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.
20. Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.
21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved.

—From the *Ninety-five Theses*, Works of Martin Luther Translation.

CHILDREN AND THE CONVENTION

Final Event of the Women's Missionary Convention

Reported by Miss Nona M. Diehl

"THE WORLD moves forward on the feet of little children." Quite fitting, therefore, the convention had its first session following the Communion service on Sunday, and the very last event on Wednesday in the interest of the children. On Sunday afternoon Convention Hall in the Statler Hotel was filled to capacity for the Light Brigade World Friendship Rally. The entire service was conducted by boys and girls from Buffalo and vicinity. Herbert Bosch, Jr., presided and led the worship. The music was led by a choir of seventy-five boys and girls.

In addition to a pageant presented very pleasingly by the boys and girls, an important feature of the program was the presentation by a number of children of gifts of money which Light Brigades all over the country had earned and sent to this Rally to be used for the International Toy Shop.

This project of the Light Brigade brought in nearly \$800 which will be distributed among the different fields in which the children support objectives. It will be used especially for needed material in children's groups.

All the children received souvenirs from the different mission fields, and were given the opportunity to meet the missionaries and deaconesses who were present.

In the hearts of the adults this service struck a note of real joy and gave rich promise for the future if the high ideals portrayed by these children continue and become the ideals of increasing numbers of children not yet reached with the spirit of world friendship.

After the formal closing of the business sessions of the convention, the Light Brigade Luncheon in the Y. M. C. A. at noon on Wednesday turned the thoughts of the delegates again with real delight to the children. Streets of gay houses and toy shops, together with green trees garlanded with India lace, decorated the tables most appropriately. The address on the occasion, given by Mrs. Virgil B. Sease, was based on the New Testament passage as translated by Weymouth, "Let the children come to Me; do not hinder them."

No more fitting message than this exhortation to a first and last consideration of the children and the importance of providing Christian training for increasing numbers of them could have been given as the thought with which the delegates of this tenth convention of the Women's Missionary Society went back to their homes and churches.

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The United Lutheran Church

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YOUNG WARDS OF THE CHURCH

Superintendent Graves Tells the Story of the Lutheran Orphans' Home of the South

THE LUTHERAN ORPHAN HOME OF THE SOUTH provides for Lutheran children in the five southern synods. These synods include the territory of seven states, and the work is supported by free-will offerings on the part of Sunday schools and congregations throughout this territory.

We admit children, of Lutheran parentage, by application, who measure up to the standard of requirements. A careful physical and mental examination is made before admission. When the children have been received, an agreement is signed that they shall remain in the Home until they are eighteen years old. Our part in the progress, during this time, is to give them the best training possible.

The entire group of children attend the public schools of Salem, Va., with very satisfactory results. Our efforts are to give them a complete high school education, if it is physically possible, and when we have children who are qualified we will help them get a college education.

The Children Learn How to Help

We try to make our Home as nearly self-supporting as it is possible to do, believing that every member of the family should have a part in the work. Chores are assigned to all the children who are old enough to share in the responsibilities, taking care as near as possible the things we would find in a normal, well-regulated rural home; having the girls to assist and look after the work in the Home—doing the cooking, canning, laundry, sewing and cleaning. The boys take their turn with the farm work—looking after the dairy, chickens, hogs and truck gardening. With these many chores they are kept busy during the time they are out of school and are not on the playground and enjoying various outings provided for them.

The distance from our constituent synods makes it difficult for us to keep before our people the needs and necessities of our Home. We stress the importance of each Sunday school taking an offering once a month, and where this is done regularly we receive adequate support from that particular congregation.

Placing Children for Adoption

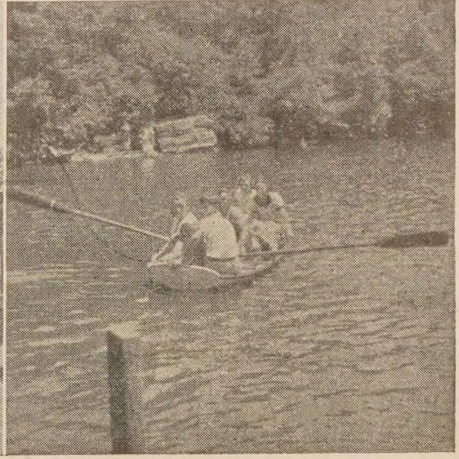
It is not our policy to receive children into the Home if they can be provided for elsewhere, but, when they do come, and are full orphans, with no interests, we place them in homes where they will be in line for adoption; of course making sure that the home wants the child for the child's benefit, also keeping the child in the home for at least twelve months before adoption.

Eleanor and Jane, two very attractive sisters, were brought to our attention by a pastor. Jane was too young to be accepted in our family, but it was possible for us, because of previous requests, to place this child in a home temporarily, but it was not very long until she had won the hearts of those into whose home she had been placed and papers for adoption were made out as soon as time would permit. Eleanor, somewhat older than Jane, was also placed in a home requesting a girl, and, like her sister, was soon adopted. From time to time these children visit each other, and today we see them developing into normal, healthy girls, under Christian influence.

Not all of the children placed in homes can be adopted. A boy like Bob, who has a retarded mentality and is not doing well in school, is one whom the psychiatrist feels would be better placed in a smaller group, on a farm, where a normal farm program with its quiet life is just the place for him. Consequently Bob has been "warded out" as the best solution for him. He has gone to school regularly near the home, and has gotten all the training he will take, and while getting this training he has a permanent home with these substantial farm folk. He can continue to earn a livelihood for himself, as well as be a useful person in the community and the church. This, we feel, is much better than to keep him in our Home until he is eighteen and then try to have him adjust himself to new surroundings.

Two other definite illustrations are George and William, who were committed to the Home by the Juvenile Court. The father and mother were Lutheran, but due to circumstances after the death of the mother, the father could not provide for the children, consequently they were taken to the court. Since they come from a Lutheran family, and ours is the only Lutheran institution for children on the territory, these boys were committed to our care. They were normal in every detail; wide-awake, active boys, and were placed on adjoining farms with good Lutheran people who had no children. These homes need the help the boys could give. In turn, the boys also, needed a permanent home. It is interesting to visit these boys and have them show you "our farm," "our stock," etc., even speaking of the local pastor as "our pastor." These boys are looking forward to the future when they will have a farm of their very own.

We believe that arrangements such as we have referred to are of much more permanent value than just temporary care of certain classes of children. Our Home believes it is established for the welfare of children. It has a program for each individual, studying his needs and acting accordingly.



Missionary Convention Addresses

Speeches at Buffalo Convention by Church Leaders Inspire and Instruct

Miss Nona M. Diehl's Report Concluded

MISSIONS AND WORLD OUTLOOK

TO A LARGE AUDIENCE which filled Convention Hall to capacity on Sunday evening, DR. CHARLES JACOBS, president of the Theological Seminary at Philadelphia, spoke on the subject, "Missions and the World Outlook." He said that the world outlook of today has four clearly marked features. They are: First, the pessimistic mood into which the world has fallen. Second, the war cloud which now hangs over the world. Third, revolution which prevails in most countries. Fourth, militant godlessness.

Pessimism has reached "a new high" in the last decade or two. This is in sharp contrast to our mood thirty years ago when we were sure wrongs were being righted. Then we worshiped progress and believed ourselves as gods. We began to think that the Kingdom of God was just around the corner, and a great missionary movement in this country took for its slogan, "The evangelization of the world in this generation,"—a generation now almost gone. The World War did not end this optimism. But soon we found that our progress was only an idol, and we began to wonder how we could keep from slipping back. The blackness of the mood may have lifted somewhat in these last few years, but it still must be reckoned with.

The expectation of another war is all but universal. Every great nation in Europe and Asia is preparing for it. The Civil War in Spain and the events in China may be the prelude to events like those in 1914. More than one nation stands ready to take up arms if success can be assured. Wars have their roots in pride, greed, fear, and hate, which in turn breed strife, envy, jealousy, and malice. They are the reason why common action for unselfish purposes is so hard to achieve in these days.

In most countries of the earth the forms of social life are undergoing radical changes. A large part of the Western world has adopted a new conception of the nature and powers of the state. Whatever conflicts with the purposes of the state must be destroyed. It is one form in Russia, another in Germany, and a third in Italy. It has been called totalitarianism. Such a state controls all the activities of its citizens even to their way of thinking. No citizen has any rights at all. Material development and national power come first. All else must be subordinated. Even religion falls under this supervision which lowers the standard of religious teaching to the level on which the state stands; the Kingdom of God must be subject to the kingdoms of this world. This is the tragic situation of the Lutheran and Catholic churches in Germany today. In Russia Christians are faced with the hostile government bent on the destruction of the Gospel.

Militant godlessness has been called "the revival of Satanism," which says that God is a fiction and that belief in God must be destroyed. This is being preached in every land where Communistic propaganda goes, and is making many converts, even in our own country.

Pessimism, war, revolution, and militant godlessness, these are some of the things that we see when we look out upon the world today. To be sure, there is a brighter side; but we shall think about these other things and ask, "What are we to do about it?"

The first thing we must do is face the facts. We must be realists, as Jesus and Paul were. The second thing we must do is to re-examine our Gospel in the light of these facts. We have a Gospel from God through Jesus Christ His Son. World conditions of today demand that we should test this

Gospel to see if we are preaching the whole Gospel. Is it really the Gospel of Jesus Christ? Have we read into it things that were not there from the beginning? Have we allowed things to escape us and so slip out of the message that we preach? The church has no more important task than this re-examination of its message.

One of the results is sure to be a simplification of the message. We shall go back to basic things and draw closer to all those who share them. The trials and perplexities of today are doing more for church union than a century of agitation could accomplish. We are realizing a spiritual kinship with many different from ourselves, such as the Greek Catholics of Russia, the Roman Catholics of Germany and Spain. We shall seek to identify Christianity with civilization. We shall speak more boldly about sin and salvation.

The third thing we must do is to stop defending the Gospel and preach it. We are not soldiers of a lost cause. Missions are the offensive of the church against the powers of evil. Our answer to pessimism and war and revolution and godlessness is a quickened and revitalized missionary activity. To the pessimistic world we must say, "Your pessimism is well grounded, keep on living for material things and forgetting spiritual values, and your blackest expectations will be realized." To a world where war is constantly in prospect we must say, "Of course it will come. It is inevitable in a world where men are ruled by pride and greed and fear and hate. Repent or perish." To a world in revolution our message must be, "Let social changes come. Make the best world you can. Reduce economic inequality as far as you are able, but remember that the greatest good of all cannot be measured with any human yardstick or weighed on any human scale, and is not in the power of any government to give." To atheistic propaganda we must say, "You hate the thought of God because you do not know Him; we know Him, and we know the joy and peace and inner strength that comes of faith." We must speak boldly and courageously and not be disturbed when the world calls us intolerant. Jesus said, "Go into all the world." The work of missions takes the world and transforms it with God's power. This is our missionary obligation.

IF

THE REV. OSCAR F. BLACKWELDER, D.D., pastor of the Church of the Reformation, Washington, D. C., was the speaker at the convention dinner on Monday evening. Using as his subject "If" from the convention theme—"Ye Are My Disciples, If"—he said:

Possibly the two greatest words in the Christian strategy are "disciple" and "witness." In between them is the eternal "if." We are His witnesses if we have been adequate disciples. The test of adequacy is whether one must make her life shine or whether she can follow the way of Christ and let it shine.

It is not necessary in this presence to announce those basic cultures by which we become disciples and seek application upon these problems of the hour:

- a. Well-planned Bible study.
- b. The practice of meditation.
- c. The assurance that Jesus is God, Who to mankind is everything in life.
- d. The regular use of private and public prayer.
- e. Finding in the church the way to make vital our faith in this kingdom of the world.

f. Growing Christ-like by doing Christ-like service.

A disciple is a learner—and what shall she learn?

1. She must learn to translate her capacity for creative living into kingdom service.

Womanhood at its best is motherhood, which means to work with God to bring into the world that which does not exist. And that is creative living. The typical American point of view is, "What can I do?" The spirit of creative living asks, "What can I be so that God through me can do?"

2. She must learn to translate her skill in economics into kingdom service.

Woman is no longer simply a domestic person—she is also an economic person. She must help to make Christian contribution to the environmental structure in her local community.

It is not enough to be concerned about individual salvation—she must be equally concerned with those causes which make men and women sin. No influence that crushes, strains, or ruins human life is foreign to the heart of God or His disciples.

3. She must learn to translate her ability to suffer into the Kingdom of God.

Women, especially mothers, are the sufferers of the world. All women are the suffering sex until Jesus comes. No one can interpret the suffering heart of God as expressed in the cross to a suffering world filled with crosses, as these who have been schooled in suffering themselves. Make Christ's cross real by suffering for what you believe.

4. She must learn to translate her spirit of neighborliness into kingdom service.

The attitude of the average home in the community is determined by the mother spirit. Mothers are builders of neighborhoods. She must translate this gift into kingdom building. The Lutheran division of the army of the Christian republic cannot be promoted apart from the rest of the army. The present challenge is to move forward on the unit that now exists among Christ's disciples. Women who are gifted in neighborliness must give the church the technique of this larger fellowship.

PEACE

NO CONVENTION meeting today, and especially a missionary convention, can divorce its program from the subject of peace. The message brought to our group by Mrs. AUGUSTUS TROWBRIDGE, vice-president of the Council of Women for Home Missions in North America, emphasized the fundamental and spiritual implications of the subject. Her message struck a deep note of genuine accord in the hearts of the missionaries,—especially those from China and Japan. She said in part:

To most people this would seem to be a difficult moment in which to give a talk on Peace—with practically two wars going on in the world, and the threat of an even greater conflict hanging over us all. But in spite of that I have never felt so hopeful of universal peace nor seen the way to it so clearly outlined as at this moment.

For the first time, to my knowledge, Christ has been recognized as the leader in this peace movement; for the first time, repentance has been recognized as the right approach to the beginning of this crusade; for the first time the church as a body through its representatives has pronounced war wrong, the result of sin, and denounced it as a means of national or international settlement; for the first time, sympathy for the people of the warring nations has been voiced, and an understanding, thoughtful study has been advocated of causes that have driven nations to war.

We have been living as human beings ever since the days of primeval man and prehistoric tribes under the firm conviction that force only could settle difficulties and bring desired freedom and happiness to peoples. . . . Only within

the past twenty years have the nations of the world ever considered the possibility of settling international disputes in any other way than by force, resulting in war. How can we hope for such hasty results from a new conception? But thank God for the new conception, for the vision at last of a united universal church leading the way to universal brotherhood and universal peace!

If time permitted, I could pile up the instances from history, recent and ancient, of social and international injustices that have led to war. But as someone said at the Oxford Conference, "Don't let us be content with confessing the sins of our ancestors; let us humbly confess our own!"

We have no right now to pray for *peace*, but rather for the type of life in individuals and in nations that shall lead to peace. We need to be told what kind of sacrifices we must make as individuals and nations to secure peace.

A LESSON IN GRAMMAR

DR. F. H. KNUBEL, president of the United Lutheran Church, gave the convention a "Lesson in Grammar" in the closing address, as follows:

"As you know, the Women's Missionary Society is an auxiliary of the church—its greatest auxiliary. It is that term *auxiliary* to which I wish to call your attention. We gain the meaning of that word perhaps best of all from the fact that in our language we are accustomed to speak of the auxiliary verbs,—may, can, have, be, will, shall, might, could, would, should.

"I have turned to my old book on English Grammar by Meiklejohn. His beautiful definition says, 'A verb is an auxiliary verb when its own full and real meaning drops out of sight, and it *aids* or *helps* the verb to which it is attached to express its meaning.' For instance, the verb 'have' has as its own meaning the idea of possession; but when it becomes an auxiliary verb, as for instance when one says, 'I have walked,' the idea of possession disappears and the word 'have' only describes a completed walk.

"As a second idea concerning auxiliary verbs we must realize that they make possible for another verb its voices and moods and tenses. Thus it is true that the auxiliary verbs open up all the rich possibilities of the verb to which they are auxiliary. Without the auxiliary those verbs could not adequately express themselves at all.

"You as a Society are an auxiliary. You are auxiliary to the church. Surely you have had dreams concerning the church and its possibilities. Some of you at least know the story, 'Lost Horizon.' It is a story of a community in a separated valley living a life different from the world and its hates, worries, and jealousies. It is a community waiting for the world to grow weary and to want that community's kind of living. You have had similar dreams of the church and its great possibilities. All the fullness and variety and beauty of the church need development and expression if the great possibilities are to be realized. This, therefore, you recognize from our lesson in grammar—your responsibility as an auxiliary. You can do much toward the realization of these possibilities. You can produce the voices and moods and tenses of the church, its active and passive voices, its moods, like the indicative in which the church is making its declaration. There is also the imperative mood which expresses the church's will, that has heard Christ's 'Go.' There are furthermore the past and present and future tenses of the church.

"How then is it possible for you as an auxiliary to assist in the realization of the church's possibilities? My answer to that question is that you can accomplish your purpose by living out your name 'missionary.'

"The motto of your convention is, 'Ye Are My Disciples, If—.' During the days of your convention has this text, the text of an auxiliary, been emphasized: 'Whosoever forsaketh not all that he hath, he cannot be my disciple.'"

MARTIN LUTHER AND OUR TIMES

By THE REV. ALBERT P. STAUDERMANN, Teaneck, New Jersey

TWO ANNIVERSARIES at this time of year provide Protestants the opportunity to pay homage to Martin Luther. October 31 is observed as the day on which the Ninety-five Theses, the Declaration of Independence of the Protestant churches, were nailed to the church door at Wittenberg. November 10 marks the four hundred fifty-fourth anniversary of the birth of the great German churchman, educator, preacher and organizer.

Many sermons will be preached and many words written about the life and work of Luther during these weeks. And unfortunately, in many of them he will be referred to as the "Monk of Wittenberg." This diminutive title is as unfair as it would be to refer to George Washington as a lieutenant in the British Army. A man of such stature as Luther deserves to be remembered at his peak.

History records the fact that Luther became dean of the University at Wittenberg and district vicar for the Augustinian order while he was still in the Roman Church. This gave him authority over the university and over nearly 20,000 of his fellow-monks as well. In later years he became widely known for his writing, his preaching, his influence upon the policies of state and his many interests. Though he retained simplicity in his mode of life, he was certainly far more than the term "monk" implies.

In our world today, many of the privileges which we consider fundamental to a full life have their origin in the teaching or work of Martin Luther. Our Protestant churches and Protestant countries, of course, owe their very existence chiefly to him. Had it not been for Luther and a few of his faithful followers, the entire growth of civilization in this country and in Europe would have been different.

In many fields, Luther's influence is felt to this day. Our comparative freedom from superstition, our system of public education, our Bible, our church music and our progress in economic and social reform owe much to the effort and doctrine of Martin Luther. His influence with the high officials of Germany made it possible for him to establish reforms far beyond the church, and in that early start we find the inception of our present advantages.

SUPERSTITIONS

Freedom from superstition may not seem of striking importance to many in this day and age. Civilization and public enlightenment have dispelled the dark clouds of mystery under which medieval man dwelt. Hatred of superstition caused Luther to nail to the Wittenberg church door the Ninety-five Theses, however, and the very sophistication of which our age boasts is based upon his work.

The teachings of the Roman Church and the traditions of the people compelled the average peasant of Luther's day to live in constant fear of the devil and witchcraft. The mendicant monks could preach hell fire even more effec-

tively than Jonathan Edwards. Through the alleged power to forgive sins, sell indulgences and work miracles the church kept its members in constant fear and trembling. Excommunication was worse than death. And death, even for a good church member, was bad enough. Salvation was very expensive.

These chief superstitions nourished minor ones. Fear of the number thirteen, of black cats, of the evil eye and many others fed upon the ignorance in which the church kept the people. Fear of the supernatural kept the poorer classes in subservience. The devil was a constant watchman on the streets of their cities and in their homes.

Though many moderns still maintain pet superstitions, the stranglehold of fear has long since been broken. When Luther broke the seal on the Bible and disclosed a God of love, superstitious fear waned. If intelligence and education have in this day minimized belief in witchcraft and superstition, much credit must go to Luther.

PUBLIC EDUCATION

Luther is commonly accepted in the Western world today as the "father of public education." Our own wonderful school system, which provides education and opportunity for all, is based upon the program promulgated by the Wittenberg Dean.

Luther's interest in increased public knowledge started in 1528, when a trip through Saxony convinced him that even the pastors and teachers were improperly prepared. As the result of this direct observation, he addressed a letter to the nobility, mayors and aldermen of German cities, urging them to improve conditions in the town schools where children went to learn to read and write. The richer churches were to establish their own schools and thus aid in public education. Pastors, where capable, were to teach and train other teachers.

An important part of the curriculum, in Luther's plan, was daily worship and Bible reading. His aim was to enable every grown person to read the Bible.

When numerous schools were started by the officials and by the Lutheran followers, Luther directed his attention toward the selfish parents who preferred to keep their children at home working, instead of attending school. He decried this practise and insisted that all children be given an opportunity to study the rudiments of knowledge.

At first, tuition was to be paid by those able to do so. For the poor, however, there were to be scholarship funds set up by the towns and by rich patrons, so that no promising child would be turned away from the doors of education.

Luther's writings and teachings on the subject of education are many. Let it suffice to say that if all the details of Luther's pedagogy were put into practise, the schools of his time would have had courses of study,



LUTHER POSTS HIS NINETY-FIVE THESES ON THE DOOR OF THE CASTLE CHURCH AT WITTENBERG

textbooks, teachers, methods and school regulations that could well serve as models for our own day.

The increased public education and the finer schools that resulted from Luther's exhortations made it possible for educators to experiment with better methods. The work of Herbard and Froebel in later years would not have been possible if interest in public education had not been given added impetus by the work of the Wittenberg educator.

THE BIBLE

The Bible has been the world's most widely read book for so many years that we sometimes have difficulty in acustoming ourselves to the fact that it was once closed and forbidden. And as we examine the matter, history reveals that the first attempt to popularize the Bible was made by Martin Luther.

When Luther found a Bible tightly locked and chained to the wall in the library at the University of Erfurt, he made a discovery that still affects us. The prime object of Luther's work, in later years, was to open the Book to the people, that they might search the Scriptures and in them find the words of eternal life.

His translation of the Bible into German, a work that has ever since been a thing of wonder to literary critics, paved the way for believers to come to Christ. Now they could read about being justified by faith alone. Now they could learn to weigh the precepts of Popes and Councils in the pure light of Scripture.

There were marvels connected with the translation. Luther, working at the Wartburg Castle with few Commentaries or other helps, completed the first draft of the entire New Testament in about three months. He translated it into the language of the common people and earned a peculiar reward when that translation became the standard classic of the previously scattered German dialects and formed the basis for the modern "High German."

Within a few years shoemakers, housekeepers and bakers were reading the Scriptures. The open Bible found an avid and interested audience. The first translation became the standard. When Jerome Emser was commissioned to produce a Catholic version of the New Testament in German, he copied Luther's translation, with a few changes to make it agree with the Latin Vulgate, thus indirectly complimenting Luther highly.

Even in foreign lands, Luther's Bible had great effects. In England, William Tyndale, inspired by Luther's success in translating the New Testament into German, produced an English version which closely followed Luther's, both in style, format and text.

The open Bibles on our altars, at church and at home, today are mute testimony to the great effect which this early translation has had upon our religion. The book which was locked and placed in a corner at the University of Erfurt has today become the center of our churches and of our faith.

(To be concluded)

THE FORGOTTEN GUEST

By JULIUS F. SEEBACH

YOU HAVE A GUEST in your house who has been there a long time. The recollections of your childhood days bring back the many long conversations your father and mother held with him. You remember yet how pleased they were with his presence in the house; how they asked him to take an active part in their most important affairs; how they deferred to his judgment, and quoted his opinion as final.

You may even recollect how your parents called you in, that this guest might speak with you. Wonder and awe filled your heart at times as he spoke, and you found it hard to understand all that he said; yet, in the halls of memory, all that is wisest and noblest in your life connects itself with his words.

But now, though he is still a guest in your house, you pass him by as he sits in his accustomed place. Somehow the times seem changed. You are much busier than you remember your parents to have been, so busy that you never even have time to question the worth of the things that keep you busy. It is not to be expected, therefore, that you should sit down and talk with your old guest, though you are willing he should remain for old times' sake and for your parents' sake. But there are times when you are provoked by something he says; and sometimes you grow impatient when some friend of yours quotes your guest's words, and suggests that you ought to pay more attention to them.

Of course, you understand that I am speaking of the Bible that lies upon your table, if you have not moved it to some closet. The old associations of life have fashioned a very real reverence for The Book, and you do not like to have anyone speak lightly of it in your presence. Even a feeling of awe settles upon you when you remember that it is said to be the Word of God.

Apologies

And yet you feel called upon at times to apologize for its place in your home. Special knowledge of it seems to be a

thing to be ashamed of when some teasing friend rallies you upon its presence; but then you are at once eager to explain why you do not know more about it. Mysterious things have been connected with the Bible and its contents, and you have heard of strange effects that attend upon its frequent use. And so it seemed safest to keep your mind off all such problems, and leave them to those who were expected to solve them. Sometime, when you happened to remember it and had leisure to listen, you meant to ask your pastor to explain these things. He would know all about them; at least you hoped he would!

There is another thing that has caused you to feel apologetic for the presence of the Bible in your home. Romanist neighbors, who have been kindly and agreeable in many ways, have not hesitated to criticize it when they saw it on your table. Their very confidence has made you feel miserably uncertain. When they said the Bible you had was incomplete because it did not contain the Apocrypha, you could not deny it, for you really did not know. When they declared that it was full of mistakes and deliberate falsehoods introduced by the translators, you could not defend it, for you did not know how.

They had the advantage of you because they relied upon the authority of a church which claims to be infallibly guided. They quoted the frequent statements of their priest whose unsupported word was warrant enough, because he claimed to stand upon that authority. You had taken the Bible for granted for reasons that you had never properly analyzed, and then you had not bothered to learn the facts about it. Moreover, so far as you knew, there was no authority to settle the problem.

To say the least, you have been made to feel uneasy and sorrowful—uneasy, because you realize that somehow the highest destinies of life are bound up in the Bible; sorrowful, because the faith that has come down to you from your forefathers has always been directed to that Book for guid-

ance. But why should you be sorrowful or uneasy? What reason have you for silence or doubt, for hesitation or apology? If it is actual ignorance of the facts in dispute, or of the proper contents of the Bible, that ignorance can and ought to be removed by yourself. If it is the assurance of your Romanist neighbor that daunts you, pluck up courage enough to ask him to prove his charges, for the burden of proof rests upon him.

Remember that the Bible is the great charter of your spiritual liberty, and that it is to your own best interest to know as much as possible about it. Remember also that the liberties of the freest and wisest nations of the world are founded upon the Bible, and that your own nation is what it is in the very best sense because of that Book. Then, as your courage mounts higher, ask your Romanist neighbor to be frank with you, and explain why Protestant North America and Romanist South America show such contrasts in their development. Recall the Reformation without fear or apology, and ask your neighbor what caused in the generations that followed the differences between Spain and Germany, between Italy and England, between France and Sweden, between Portugal and Holland.

Back to Apostolic Days

Perhaps then you would be stimulated to go farther, and would want to know more about the Bible itself. You would find a rare new pleasure if you were to let your curiosity lead you back to the days when there was no New Testament. Then your eyes would kindle with interest as you followed the years of its growth, and its natural, vital connection with the old Scriptures which Jesus loved to quote; how it came in the time of its first glory to comfort and guide longing hearts. Then you would understand better how world-old ills fled before the shining of its presence, and how men rejoiced in its light and warmth for a while.

But, alas! if you followed that path for a few centuries you would come into darkened years, and learn how the Bible came to be neglected, misused, buried, forgotten, until, under the pall of falling empire and failing civilization, the chill of the old pagan fears returned, and the burdens of the old sins sent men crying and searching everywhere for the sweetness and light of the bygone days, for the plain paths and the sure words of the Son of Man. Then their joy, when once more they had recovered the precious Bible, would thrill you also, though the darkness of tragedy will be seen to cast its shadow upon the radiant heroism of those who struggled and dared and died to bring that Book back to a trembling, waiting world.

Perhaps you will wonder at the folly that led men into such neglect, and precipitated them into such darkness and fear; but then you might pause, and take time enough to consider your own ignorance, and to be ashamed for much of it that did not need to be. These men of other days went but a little further along the careless road that many walk today. They just put the Bible out of the real place it was intended to have in their daily lives. That might easily happen again.

Would it not be better to be really acquainted with the Bible? Would you not like to be sure of your own position toward it, so that you need not be afraid to give expression to the faith that is in you? In its pages you will find the accumulated wisdom of the centuries, the gathering, growing revelation from God which illuminated the darkness of men's souls and dissipated their fears. Far back in the morning lands of the East its path begins, but it never ends until it reaches your dwelling. Even now, when you lift your eyes as you sit by your table, or as you return from the distraction of your work in the markets and stores and mills you will find the ancient and honored friend of your parents in his accustomed place. But I trust you will look with different eyes upon this guest in your house, and that he may become, as he used to be, a member of your family.

THE COLLECT

The Festival of the Reformation

Almighty God, Who, through the preaching of Thy servants, the blessed Reformers, hast caused the light of the Gospel to shine forth: Grant, we beseech Thee, that, knowing its saving power, we may faithfully guard and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of Thy holy Name; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

THIS IS THE SECOND of two Little Prayers provided for use on this Festival; either of which may be employed as the Day's Proper Collect. It is probably the youngest of all the Proper Collects, a veritable infant! It found its deserved place in *The Common Service Book* only at the last revision. It is reputed to have been written by the late Dr. Charles Porterfield Krauth, one of the American Church's "mighty men." This is one of the extremely rare instances when a name may be connected with one of these prayers.

It is worth noting, that the collects appointed for Festival Days usually contain some "historic" reference related to the occasion. This Collect,—in briefest phrase!—immediately recalls the whole Reformation Movement:—the men, "the blessed Reformers," consecrated, steadfast, selfless, but devoutly determined!—the movement, "caused the light of the Gospel to shine forth." What stirring, militant days! With what clarion tones it was preached! With what joy it was heard! How it was proclaimed far and wide! What grace, peace, light it shed on hungering lives and souls! And what a harvest!

But this prayer is for us of today! Holy men, holy example! Holy Gospel, holy light! Truly other men have labored, and we are entered into the heritage of their accomplishments by the grace of God. But have we entered in? Do we possess in reality as well as in name? Is that inheritance, that living, glorious Word of Divine grace and truth, the virile power of our faith, prayer, and action? Have we the militant spirit?—theirs?—the Gospel's? How far will we go?—are we ready to go?

"Knowing its saving power"—after all it is exactly what that precious Word has become to us and is to us. Not hearing or reading only, or even teaching and preaching it; for all these can be done without fire and life! But finding and owning in it the peace of forgiving Love, the reality of the welcoming Father in Christ, the shelter of His grace, being possessed and possessing, the certainty of Eternal Promises! . . . Can one say better or more, than that all this is the Spirit-enkindled fervor of one's humble, unshakable faith and glowing love?

This registers!—for then comes positive action! "Guard," "defend," "proclaim"—that will show where one stands. Soldier of the Cross, armored with God's armor, equipped with HIS sword. *Guard* means to stand watch over, shield, keep in safety. Think of that in connection with the Church and the Word, as well in relation to *myself*! *Defend* means real action when need be, ward off actual attack, drive back, repel, maintain against force, uphold! That's real militancy!—and how about the Church's? She's in the midst of a world in turmoil today! And the fight is on! Ultimate victory is as sure as God and His Word! But for her? Guard!—defend!—PROCLAIM!—and in no uncertain tones, but with the ring of conquest in them!

Really it's going to mean something for me to pray this prayer with my brethren this Reformation Day! I'll be asking God to put me right on the front line, where I'm willing to go, willing to use everything I have for Him and His Cause, because I have everything that His Love has showered upon me! Now is the time to witness in word and act! Now is the time to let the world know just where I stand! Now is the time when Heavenly Patriotism holds up the Cross and proclaims to all the world: This is the Victory!—The Word of the Cross! . . . "Though devils all the world should fill" . . . "The Kingdom ours remaineth!"

—Paul Zeller Strodach.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

"Crazy Education," John Erskine Calls It in a recent issue of *Liberty*. He is speaking of our public school and college education, but he makes several exceptions—military schools, which "teach responsibility and train character," and Roman Catholic schools, which, whatever their other shortcomings, "inculcate a system of personal ethics" and "educate their students in matters of character." Erskine seems to know nothing of Protestant parochial schools, but in justice they ought to be included in this category. He recognizes that colleges and public schools were "instituted when the spiritual life of the student was important to education." At present, Erskine observes, "where morality—that is, personal obligation and responsibility—is not taught from the home up, the educational system becomes first an expensive folly, then an organized racket." This indictment, which comes strangely enough from the author of the sophisticated satire expressed in his novels of Adam and Eve, Helen of Troy, Galahad, and more recently of Solomon, with their insidious and audacious moralistic innuendos, is unhappily deserved in no small measure; but it aptly points to the primal responsibility of the home, and it might go farther and acknowledge the deeper necessity of religion in the background of the home discipline, if permanence is to find a place in the home's product of morality.

The Jews Are Moving in on Their Old Home. During the last nineteen years Palestine's population has increased from 56,000 to 400,000. The reason lies largely with the influx of the Jews who have sought the land of their fathers partly for its religious associations, but also more practically for the promised refuge against the persecutions prevalent in the lands of their adoption. The Jewish immigration inflow—8,000 in 1930; 10,000 in 1931; 25,000 in 1932; 45,000 in 1933; 55,000 in 1934; 61,854 in 1935 (the figures for 1936 are not yet available, but would likely show an increase)—indicates the reason for the enlarged population in the Holy Land, but it also discloses the acute cause for the violent disturbances and terrorism there. The Arabs' ancient dominance is not merely threatened; it is being submerged. It is the story of Isaac and Ishmael, but with the tables turned.

France Has Banned the Slot Machines within her borders. The reason for the suppression of this business, which has rapidly grown during the last few years into a racket gathering in 18,000,000 francs monthly, is not as elevated as it might be. The ban was really occasioned by the severe drop in the sale of tickets for the National Lottery, whose output before the advent of the "one-armed bandits" (slot machines) amounted to 150,000,000 francs monthly. Half of this amount was dispensed in the monthly drawings through veterans' organizations, perhaps intended as an informal substitute for larger pensions. Nothing so "unpatriotic" as the slot-machine racket could be allowed to continue, of course! These machines, by the way, bore the label "Made in Chicago," for which reason they were also called "Chicago gangsters."

When the Empress of Japan Penned a Poem to comfort the families of her soldiers warring in China, she wrote: "There are no words with which to console families who live in worry over sons and fathers at the front." Evidently the members of the Social Mass Party in Japan did not agree with her sentiment. They have prevailed upon the Minister of Communications to furnish free radio sets to the families of soldiers serving in the North China campaign; the monthly license fee on the sets is also to be waived. By this means the families will receive the official broadcasts of the situa-

tion at the front, and that turns out to be words a-plenty; but at that, under the present developments, the families are not likely to obtain much consolation. However, sober second thought might at length be stimulated by the news conveyed over the air-waves that will not be so comfortable for the militaristic regime now in power. The Social Mass Party is a stormy petrel in Japanese politics.

Bigotry Makes its Bid in Troubled Times, when uncertainty stirs men to uneasiness, irritability and suspicion. A warning against bigotry is always in order, especially if it is sincere; and none is more pertinent than the classic thunders of the great Irish patriot of last century, Daniel O'Connell, whose indictment of bigotry has recently been recalled: "Bigotry has no head, and cannot think; no heart, and cannot feel. When she moves it is in wrath; when she pauses it is amid ruin. Her prayers are curses; her God is a demon; her communion is death; her vengeance is eternity; her decalogue written in the blood of her victims. If she stops for a moment in her infernal flight, it is upon a kindred rock to whet her vulture fang for a more sanguinary desolation."

When the Past Rises, Like Hamlet's paternal ghost, and recalls forgotten words, Stalin and his ilk must deplore the limits of absolutist power—unless they should be wise enough to repent. A twelve-year-old ghost is speaking to Stalin today with the words he proclaimed to the Fourteenth Party Congress on December 23, 1925: "The policy of extermination is pregnant with great danger to the Party. One cuts off a head today, another tomorrow, and the day following a third. And then what remains of the Party?" The trouble with spite and revenge, or even ambition, is that they turn into boomerangs. Another day someone else will be doing the head-hunting, or seeking a higher seat.

Interest in the K. K. K. Has Been Revived, but not in a way that is complimentary. While this nation is waiting for something definite to emerge out of the "Black" cloud hanging over Washington, France is having trouble with a K. K. K. imitation, called "Les Cagouleurs" (the men in hoods), which practices the same forms of secrecy and the punishment of its enemies, even to the point of murder. The French officials were provoked by the untimely publicity given to their investigations because it allowed many to escape who were under suspicion. However, arms and ammunition, particularly grenades, were found in the homes of those arrested, and the police believe they have unearthed a vast conspiracy against the present form of government. There are supposed to be 30,000 members in Paris alone, with organizations in Belgium and Italy, all of them arranged in groups of twelve under the iron-clad rule of a leader. Like the original three-letter evil, documents seized indicate that these groups are alike anti-Jewish and anti-Catholic. Whatever their final aims, Les Cagouleurs and their associates deserve suppression. Nothing tainted with the poison of the K. K. K. has any place in an honorable state of self-respecting citizens.

Consideration for the Honor of National Names has found a curious, but reasonable, expression in El Salvador. The Minister of Government, Jose Tomas Calderon, has forbidden the names of persons, cities or nations to be used to adorn saloon signs. The immediate reason for the action was a complaint made against the name "Nippon" being used by a popular saloon. Calderon decided that such a designation was unworthy, in view of the friendly relations existing between El Salvador and Japan. How strange the inconsistency of men! They promote and protect a business which is not to be allowed to bear a respected name. The increasing restrictions which are constantly being built up around the trade to limit its evils are more than sufficient to condemn it to destruction.

SERVING THE YEAR ROUND

Secretary Dr. Z. M. Corbe Commends Regard for Church Year Assignments

IF THIS TITLE had been assigned for the subject of an exhortation, it would naturally have appeared some months ago before the season of decreasing church services and the period when altogether too many congregations entirely cease functioning for the summer, the season when a large proportion of church people tenderly lay aside their delicate religion in moth balls.

This title is taken from one of the subjects in the Promotional Plan for the current year. It had nothing to do with the summer slump except that it was voted to place special emphasis on this subject because the Committee of Executive Secretaries realized that the situation was too serious to be cured by exhortation but required a long period of education, if any dent was to be made in the growing disposition in America to make religion a seasonable occupation.

The action of the United Lutheran Church assigned the month of September to the Parish and Church School Board some years ago with the result that the first step in the huge task of educating church workers falls upon this Board. That the job has been enthusiastically done is shown throughout the congregations by the increasing concern that is being expressed over the sad state of a group of Christians in which one-third, or to be exact, 362,000 confirmed members, convicted themselves of perjury by not partaking of the Lord's Supper during the past year.

The congregations that during September accepted the help of the Parish and Church School Board, of the Luther League, Laymen's Movement and the Women's Missionary Society are now engaged in putting on a program that will bring new life into their local activities and go a long way in preventing a summer slump in 1938.

Now October-November

The month of October is the period when the Board of Inner Missions and its many synodical and local agencies are charged with enlightening the church concerning the works of serving love, a job which neither the state nor politicians ever could or ever will be able to perform in a Christian way. There are many unthinking people who parrot-like repeat the silly boasts of Communists, Socialists and Fascists that these isms are putting into practice what Christians have only talked about. A study of the material sent out by our Inner Mission agency will give church members a correct understanding of the way in which the social ills of the day can best be met.

During the months of October and November all live church workers will have completed every detail of the plans for the Every Member Visitation and will have arranged for an adequate celebration of the Reformation Festival. The celebration of this great event in the life of the Lutheran Church should be the opening gun of a well-planned campaign of personal evangelism which should run through the Every Member Visitation, the season of Advent and Lent.

Of course, in the United States the month of November is marked in the popular mind by Thanksgiving Day and football. It will, however, be a sad day for the church, if its membership permits the influence of the world to confine



ZENAN M. CORBE, D.D.

its public giving of thanks to this one day of the year. The Every Member Visitation, if properly done, will help to prevent such a calamity. The weekly giving of thanks should be the church member's standard of public service and it should be made very clear to all who make pledges for the support of the church that their gift will have greater value when brought to the church in person. After all, the giving of money is only a small part of the giving of thanks that the Christian should render to the Giver of all good.

The Board of Ministerial Pensions and Relief during the month of December asks church workers to consider seriously the question of providing for aged pastors and their dependents. Unprincipled politicians throughout the world have made the term "social security" synonymous with the lowest forms of graft and Utopian hypocrisy and it is good that they have done so. The seeking of security by earthly means is not consistent with the faith of the

Psalmist who declared that he had been young and now he was old, and yet he had never seen the righteous forsaken nor his seed begging bread. Nor does such social security square with the teachings of the Master Who assured His followers of such blessings both temporal and spiritual, as not even the wildest dictator of modern days ever dreamed of suggesting would be the lot of his followers. Justice, however, does demand that the admonition of the apostle concerning the care of those of the household of faith be applied to needy pastors and their dependents.

Thoughts for Others

The beginning of the civil year was chosen as the time to mark the distinct upward step that will be taken by the Christian who realizes what Christ has done for him. The awakened Christian cannot permit the joy that the Christian life brings to be confined to his own household and community; but looking out on the vast horizon of human life he longs to share his joys with the heathen who know not Christ. The Board of Foreign Missions is ready to act as the agent of all sincere Christians in bringing the Gospel to the people that sit in darkness and the shadow of death. When once the church appreciates the modern miracle that is now going on, for instance, in our mission fields in India and then reviews the small gains made at home her members will blush with shame.

The season of Lent and Easter is the special season for the Home Mission cause. This season has been assigned because Home Missions are so intimately connected with the life of each individual congregation, although this fact is not fully understood by many church members. There would be little or no growth in the home church today if it were not for the cause of Home Missions. The work of this agency of the church should not be conceived of as simply gathering into new congregations the people of our own faith. This is only one part of its duty. Take away the influence of the Home Mission enterprise in all other fields of the church's activity and the United Lutheran Church would be faced with a crisis which it could hardly meet. This cause being, therefore, so vitally concerned with the life of the church in all its manifestations, its agency is asked to use the season which is so closely identified with

each Christian's personal development and the church's most intimate life.

The season after Easter is devoted to the subject of higher education. Young men and women from the colleges will be facing their life work, others will be completing their high school course, and many of these graduates will be thinking of college. The Board of Education will be most happy to assist pastors and parents in the momentous decisions that must be made at this time. The church is weak in leadership because the training of leaders has been neglected. Let the Board of Education assist in seeking out the leaders of the future.

During May the special theme in the list of days and seasons is the National Lutheran Council and the Lutheran World Convention. For a long time these titles have been more expressive of hopes than of realities, but in the present hour of world chaos their place in the life of the church is being recognized. What was once a hope is rapidly becoming a genuine part of the church's activity. Our prayers and gifts are needed for our persecuted brethren.

The coming of June finds most congregations preparing for the supposedly inevitable summer exodus. Annually accepting defeat without a battle, the churches of the land are steadily going backward. True, there are those who indignantly deny that the church is losing ground, but facts are facts and no matter how bitterly you may denounce those who present facts, you cannot disprove them except by changing the conditions which created the facts. Make the summer of 1938 the turning point.

DEPTH AS WELL AS LENGTH

Staff Correspondent George L. Rinkliff Points to Wrong Ideas of Measurement

THE TERM "frontiers of the church" is usually understood to be horizontal in its application; that is, one thinks of it in terms of distance rather than of depth. It seems to be pretty generally taken for granted that the influence of the church, as it is extended, is always on the same plane,—a matter of geographical expansion.

So far as the definition goes it is correct,—but is it the whole truth? If nothing remains to be added to the definition, then some of the phenomena of the growth of Christendom falls into a category which so far as the writer knows has never been labeled.

Such phenomena, to give an illustration, was evident in the early centuries of Christianity, and is observable at many points in later history. But those first centuries serve our present purpose best because as a period of missionary achievement they stand in clearer perspective than any other for the average person of today.

Rome's Conversion Superficial

Christianity permeated the ancient Roman empire geographically then, but that is not the whole picture, even as the casual observer sees it. It had a vertical expansion all through the social strata. And it commandeered the talents of people, affecting philosophy, art, and all ways of life.

It claimed the loyalties of so many people so thoroughly that the Emperor Constantine, to keep his empire, appropriated the western portion of the church. The latter was an unfortunate incident, of course, possibly to be explained by saying that Christianity actually did not permeate the emperor, and if that is true, it is evidence that lack of vital contact between Christianity and rulers does not promote distinction between the spheres of church and state.

Through the millenium that followed, Christianity was often given interpretations that were characterized by dilutions and adulterations, eventually making the Reformation necessary and inevitable. But never were barriers implied for Christianity as then interpreted. Philosophy and

the arts were patronized and controlled by the church,—or else they were fugitive and suppressed. All interests in life that were not anathema had patron saints.

Today, indications of a paradox strange for an age boasting of enlightenment are evident. Some concede the Reformation to have given a better interpretation of Christianity,—but they interpret the Reformation peculiarly in some of its aspects. The Reformation, they suggest, put religion in its place, and the place of religion is in the church. "Let the churches attend to their own affairs, and keep out of this," is a dictum as widespread as it is shallow.

Nevertheless we have with us the suggestion that Christianity be excluded from some fields of thought, feeling and action. Perhaps it grew out of a wrong emphasis,—emphasis upon the letter rather than upon the spirit.

The Real Concern

But the most critical concern at this point is not with the attitude without the Christian fold that would exclude Christianity. The missionary spirit of the church has always had to cope with that,—and never yet has been defeated. The real crisis can consist only in an attitude within the church itself,—the attitude of mind and heart in which individual Christians can walk by reflecting, "Oh, well. That's merely of the world. The Gospel has no contribution to make there."

There have been Christian people in America doing that for a long while. Some of them, in succeeding generations, as log cabin clearings grew into metropolitan centers took that attitude toward every step in the phenomena. What was taking place was of the world,—outside the pale of Christendom. Every innovation, every invention, every change in the mode of living and the manner of thinking was thus appraised,—or deplored. Not by all Christians of course,—but by more than enough.

For instance,—there was Edison inventing the motion picture. He made it as much without moral attributes as he made the incandescent lamp. If Christendom took any notice of the invention,—it did no more than that about it. It was otherwise with other people. To them here was something with which profits could be made,—fortunes accumulated. The world knew all the ins and outs of using the invention for pandering to human instincts before Christendom seemed aware that it could be used for Christian ends.

The point was, Christian people were not remembering persistently enough that the Christian enterprise includes the commandeering of everything on earth for the Kingdom of God on earth. They were thinking horizontally but they should have been thinking vertically, too.

Today, people who are concerned about missions are awake to the fact that too much is considered outside the scope of missionary effort. They are dealing with frontiers not geographical in any sense,—but they are as realistic as any range of mountains, or any thousand miles of rutted trail. They are the interests of people who live next door,—their Sunday afternoon and their twenty-four-hour weekday interests. If it seems too uncomplimentary to say that the spirit of those interests is pagan, let us say that like Topsy, it "just grewed."

Missionary aims in America, to be Christian, must be three-dimensional,—so far as human beings are concerned. For human beings live in such a world,—in a land with length and breadth, and in a society of aspirations and negations. The churches that dot the length and breadth of the land must have the message that dominates spiritually every level of human thought and action.

For the task of Home Missions in North America has not grown less with the development of the civilization of the continent. It grows greater as that civilization becomes more complex. The church must be planted geographically, and also planted to infuse the spirit of Christ into all life.

The Motivation of Christian Stewardship

An Address by Secretary Dr. W. H. Greever at the Toledo Conference on Stewardship

IN THE PRESENTATION of this subject we will not attempt elaboration of important points, but will seek rather the clear, concise statement of such fundamental things as are essential to a sound foundation for any elaboration which the subject merits. There are a few such points which belong to the *approach* to the subject rather than to the subject itself.

The Approach

1. Due regard must be given, continuously, to the fact that the basic prerequisite to stewardship is a genuinely regenerated heart. There must be a vital *relationship* with God before there can be any *co-operation* with God. The relationship of *being* comes before the relationship of *doing*. Only those who are transformed by the renewing of the mind will find by experience that the will of God is good and acceptable and perfect. Otherwise, they will do nothing, or, at best, will only conform, without blessing to themselves or glory to God.

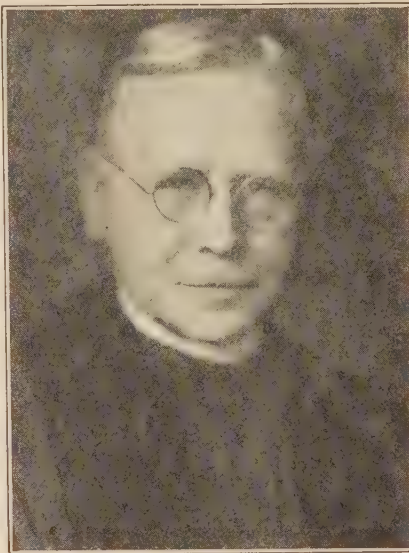
2. Due regard must be given, continuously, to the fact that, as it is by grace on the divine side, so it is by faith on the human side that a living relationship between God and man is established and maintained. This becomes a relationship of mutual trust. God trusts the man who accepts His grace to the point where He makes that man a trustee of infinite values to be administered according to His will, and the converted man trusts God to the point where he gladly accepts God's will as the absolute guide of his own will and asks only for guidance and grace to administer his trust as God wills.

3. Due regard must be given, continuously, to the fact that stewardship is the *fruit* and not the *root* of the Christian religion. Back of the stewardship service, which is to be directed, is a life which must be cultivated after it is generated. All of the care given to protection, pruning, and spraying, to branch, foliage, bud, flower and fruit, will be futile if there be not soundness and vigor in the roots and body of the tree.

4. Like regard must be given, continuously, to the fact that stewardship is a course of action and not a source of power. Back of that action, which is means to an end, there must be purpose which is in full harmony with the will of God, and motive consistent with that purpose. All superficial and artificial devices for the stimulation of action are worse than futile without that divine inspiration which glorifies the purpose and energizes the motive.

5. Due regard must be given, continuously, to the fact that, though stewardship is a course of action, it is primarily a matter of attitude as well as of action, and of character as well as of conduct. As it includes the essence of Christian ethics, back of attitudes and character there are the dynamic principles of the Christian religion which determine the *content* of purpose and the *intent* of motive. Unless those principles are made operative, the observance of rules, standards and sanctions offered by the Church will be without real moral value or force.

The true Christian rejoices in the consciousness that, through redemption and regeneration, he literally belongs



SECRETARY W. H. GREEVER

to God, with all that he is and has. His assurance of a happy, successful life, and of peace which keeps his heart and mind, is the immediate fruit of his acceptance of and his trust in the will of God, which, by experience, he proves to be good and acceptable and perfect. As he knows that there can be no other course for his life that would not mean forfeiture of the good, the acceptable and the perfect, including assurance and peace, his supreme desire is to know God's will and to live for its fulfillment. On this ground he recognizes his possession of himself and all that he has as that of a *trustee*, and stewardship, to him, is the faithful administration of all that God entrusts to him in the fulfillment of God's will. If we can accept this as an adequate definition of Christian stewardship, then we may take another step toward the heart of our subject. Maybe this step should

be called *analysis*, as it leads us to observe some of the particular things involved in Christian stewardship.

The Analysis

1. Christian stewardship involves *reality* in the vital, conscious relationship to God indicated in our definition, and as stated in 1 and 2 under Approach. As God is the source both of worthy purpose and of real power there can be no effective motivation of stewardship without such a vital relationship. There must be *trust*, without reservations; *desire*, without selfish conditions; *love*, inspired by genuine appreciation of worth; and *purpose*, aspiring to perfection.

2. The motive power in stewardship, coming from God, is dependent upon the *perfection* of the vital relationship between God and man. "It is God that worketh in you both to will and do for His good pleasure." The mystical elements in the marvelous relationship between God and man, indicated by such expressions as, "God dwelleth in us," and "Your life is hid with Christ in God," do not obscure but emphasize the realities of our religion as possible and normal experiences of all Christians. Nor are they as mystical as they seem, when spiritual discernment is exercised. He who seeks, finds. God is inseparable from His Word. The Holy Spirit is ever present with the Word to guide all who seek into all truth. *The Truth*, when found, is Christ Himself. He who truly seeks, asks. When one is asking he is praying. If he does not pray amiss, that he may satisfy unworthy desires, or lusts, he is praying for God's will to be done in and with his life. Then his mind and heart are open and God enters to dwell in him. Then he comes to know God in a real, and personal and intimate way, because all of God's attributes,—goodness, holiness, mercy, love, wisdom, etc.,—are realized. God, through these attributes, is active in his heart, and thus the power of God in him is experienced and becomes the motive power in his life. "The love of God is shed abroad in our hearts by the Holy Ghost." The love of God toward us begets love for Him *within* us, and becomes love for our fellowmen through Him. That love is the power which alone can motivate true Christian stewardship. It sanctifies all desires, purging them from selfishness, and gives the will of God full sway to define and determine all purposes.

3. The purpose in stewardship must be the supreme purpose in life, and it must harmonize fully with God's purpose for men. That purpose God has revealed in the gift of Christ and has defined in the "great commission" given by Christ to the Church, namely, to preach the Gospel to every creature. All other specific purposes center in and are included in that supreme purpose. In its adoption the Christian says: "Whether I eat or drink, or whatsoever I do I will do *all* to the glory of God." In giving His commission to man God says: "I will make *all* things work together for good to them that love me." It is only when this purpose is made inclusive and supreme that life can be lived in a consistent unity, where "means" are recognized and used as means only, and all particular ends are marked as advances toward the realization of the one supreme end.

4. God does more for His children, after making them His, than to beget love and define purposes. He also imparts power and light by which pure love can express itself and by which worthy purposes may be achieved. This He does through the communication of the dynamic principles of His own personality which, by grace, enable the Child of God to "work out" his own salvation, even though it be with fear and trembling. It is a tremendously serious and sacred responsibility which rests upon the Christian to live alone to the glory of God. These principles of holiness, justice, integrity, as forces in the formation of character and the direction of conduct, are of the essence of Christian ethics, and are basic in Christian stewardship as it is to be practiced in every relationship of life.

5. The soul-satisfying experience of communion in love from God and love for God, and the joy of the new life of holiness, justice and integrity, contrasted with the utter misery and vanity of the life from which he has been redeemed and saved by grace, beget in the Child of God a *gratitude* which can find no other adequate expression than in the supreme desire to please God. In the motivation of stewardship desire to please God, as an expression of gratitude, is second only to love.

6. While the motivation of stewardship is manifested in definite desire, as the expression of love and gratitude, it is still rooted in such an appraisal of facts and such an unreserved acceptance and application of principles as convince the mind, convert the will, and enlist the whole personality for the achievement of the one supreme purpose to do God's will. The whole life is organized under this supreme purpose, expressed through the practice of complete stewardship.

7. Without a doubt the motivation of complete stewardship has been hindered by the use of a very common term, which needs to be redefined for Christians. That term is "giving." In the light of the fact that God is the sole owner, the Christian has nothing to *give*. He is simply a trustee, and whatever he makes of that entrusted to him is by way of administration of this trust, be it right or wrong. If he "gives" outside of the will of God he violates his trusteeship. Whatever he uses within the will of God is the administration of what he has recognized as belonging already to God. That is not giving, but administering. It is legitimate, however, to speak of giving to particular causes, as a matter of distribution, provided it is not construed as license for a "limited" stewardship. The "free-will" also needs accurate definition for the Christian. He exercises his freedom of will when he becomes a Christian, and *chooses* to accept complete stewardship for his life. Thereafter his will is free only within the will of God. That is true freedom, because the will of God is for the good and perfect life, but there does seem to be great encouragement to the inconsistency between profession and practice among Christians in the very use made of the terms "free-will" and "giving" in connection with stewardship. (To be concluded)

SCIENCE AND FAITH

WHEN THE STUDENT is taught that science disproved the truths set forth in the Bible, doubt naturally arises. But that is not the case: science never conflicted with God's revealed word. A teacher or a textbook may present a theory that conflicts with what the Bible says. But a theory is only a theory whether it be in a classroom of science or philosophy. A student well balanced in God's word will be able to distinguish between true and false teachings. Whom are we to believe? The instructor is renowned, capable, seemingly can meet all the arguments presented by believers. His presentation is convincing.

So often the student forgets there is another personality involved: Jesus of Nazareth of Galilee. He has also spoken. He became our teacher when we were yet children. He is also renowned, far beyond any university instructor; He is capable, and "he taught them as one having authority, and not as the scribes" (Matt. 7: 29). When He argued with the learned, they soon realized they were not His equal: "No one was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. 22: 46).

Whom are we to believe? I choose to believe Jesus of Galilee. To doubt Him and to believe some unbeliever seems folly. I have no reason to doubt Jesus.—*Ansgar Lutheran.*

NO MONEY IN IT

PROF. THOMAS NIXON CARVER says: "It will be a fortunate community in which education for abstinence can keep pace with education for indulgence. They who try to educate for abstinence do not make money in proportion as their education succeeds. They who educate for indulgence have the strongest of all motives—the cash motive."

That helps us to explain why many people who stand for total abstinence from alcoholic beverages fail to keep up their enthusiasm, as compared with those whose business it is to promote indulgence in the use of such beverages. There is no money in educating for total abstinence, but there is often hard cash in educating for liquor drinking.

Yet we write these words with a bit of shame. Should not those who seek to save their fellowmen from an evil habit and to save them to a nobler life be even more enthusiastic and more persistent than those whose motive is the cash motive? However, this is to be said, that when money-making is behind any proposition it is easier to corral and guide workers than it is to gather and train workers for a good cause. This is most unfortunate, but it is true nevertheless. Our newspapers are full of propaganda for the liquor-drinking habit, but only occasionally do we see articles advocating abstinence or prohibition.

—*The Baptist.*

"WARS AND RUMORS OF WARS"

By Prof. John D. M. Brown, Muhlenberg College, Allentown, Pa.

WHEN WARS are darkening the world again,
And vials of the nations' wrath are poured
Upon the earth, and they that take the sword
Are slain on countless battlefields, while men
Blaspheme the name of God, and like a fen
Of stagnant water lies a bleeding horde
That once were human souls, return, O Lord,
And let Thy voice be heard with power then.

Bid lords and warriors, who peace abhor,
Consider well before they open wide
The awful gates of universal war,
Through which those grim and dreadful horsemen ride,
Of whom we read within Thy Holy Word,
To conquer and to kill with death and sword.

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ESSENTIALLY DIFFERENT

THE PRESENT IMPATIENCE of us all because of the seeming absence of divine interference with the affairs of this world is characteristic of every generation of Christians. The vaguely outlined but fascinating vision of what Moffett in his translation of Luke 17: 20 calls "The Reign of God" is one of the first effects of being in communion with Jesus. He Himself both in His ministry and in the proclamations He committed to His messengers revealed that the Kingdom of God is at hand and Luke records His response to Pharisees' queries about their Messiah—"The Kingdom of God is in the midst of you"—an assertion that astonished them. They were as a party militantly eager to bring about what they called "the restoration of the kingdom to Israel," and probably gave a willing ear to His seeming championing of their principles.

No doubt His reply disappointed them, just as the equivalent of that answer is unsatisfactory to many of the present generation. We can very clearly see the effects of the evil and by contrast estimate the advantages of establishing righteousness, equity and justice among us. It is probably humanly natural to wonder why God has so much patience. The reaction thereto of man's impatience is: "There is no God who cares." There are only man-made and man-controlled social organizations. Why bother about the Kingdom of God? And the Israel of Jesus' day scorned His promises and on Him they visited their disappointments. "We have no king but Cæsar," they cried.

From every civil, military and directly social point of view, the Jewish leaders of Christ's day presented relevant facts at the judgment seat of Pilate. Except as submission to the current governments of Palestine and of Rome related our Lord to the social structure of Cæsar's period in history, His messianic manifestation was quite independent of the "kingdoms of this world" then operating. That state of independence continues. It is often offered as a confession of weakness or worse that those for whom Christ is the King, must endure wars, corrupt governments, unequal and unfair economic systems, and the prevalence of impiety and fleshly lusts. But from this fate there is no escape until Christ returns in judgment. And it is not in fact cowardice. Jesus was not a coward. Paul, Peter, John and the hosts of the early church that were presented did not lack bravery. Nor did they cherish an idle dream. They obtained that which absorbed their loyalty, satisfied their longings and sustained them in the greatest dangers and sufferings. They

had the Kingdom of God in the midst of them and therein they had found the greater treasure.

What is the explanation of the paradox? How shall one account for that which is in the world but not of it. The answer lies in distinguishing what Jesus called spiritual from what He classified as material, temporal, subject to change and decay. By His teaching and miracles He indicated a reality not of the flesh nor of the world. One finds it in the call of the disciple whom He saw by something greater than the eye's power of vision. It appeared in His blessing of the food, in His acts of healing. It was didactically stated to Nicodemus and again and again taught to the disciples. It became the Gospel which the Holy Ghost would in due time and has since Pentecost made "quick" (living) and powerful (dynamic). There was in, with and under the phenomena of Pentecost a spiritual regime in which the believers found themselves fashioned into a relationship to each other. They were truly a fellowship. They constituted a kingdom that no Cæsar could discover or enter unless he was born again of water and of the Holy Ghost.

There is now a widespread endeavor throughout Christendom "to win the world for the Kingdom of God." Doubtless the activity is of divine origin; it is the expression of the Father's love for sinners, and He again calls upon us to proclaim that love. But His is not the only voice that bids for the church's attention. There is the "Lo Here" of nationalism. The "Lo There" of economic discontent and the clamor of secular interests and projects are with us. The church must know how to give the proper place to the Kingdom of God amidst this confused environment. It will always be able to identify this Kingdom by its spiritual attributes and to them the church must give exclusive allegiance.

MASS REFORMATION MEETINGS

REFORMATION DAY, OCTOBER 31, falls on the first day of the week this year, and doubtless the great reformer's life and doctrines will supply the themes and much of the data for the sermons of practically every pulpit of our Church. We have been told, however, that mass gatherings will be fewer in 1937 than they were ten years ago, when congregations combined and gathered in crowds to be inspired by the great hymns of the Church and by the discourses of eloquent preachers. Our informant bluntly told us: "The people are no longer attracted to mass Reformation Day gatherings." If we are describing a local rather than a general condition, we beg to be corrected.

There have been times when we felt that members of the Lutheran Church were inclined to assume that the great reformer's words came so close to being inspired as to make his writings a sort of parallel to Holy Scripture. In certain great conferences we could not escape noticing that a quotation from Luther was assumed to settle the question at issue for all time and for all circumstances. Of the greatness of the monk of Wittenberg there is not, nor ever can be, any question. But we do not worship him, nor permit him to usurp the place of the writers of the Bible. The canonical books of the Old and New Testament are the standards of truth and judgment; Luther's writings are valuable to the degree that they are in accord with the Word.

We do not plead for mass services, provided the purposes they served are cared for in other ways and at other times. But we hope the decline in their attractiveness is not due to an unwillingness of the people to forsake the highways on Sunday afternoon nor to a false conclusion about the present practicality of the principles for which He stood. Justification by faith in Jesus Christ is just as basic to salvation now as it was four centuries ago. And there is a similar, though as yet less gripping trend toward imperializing the bishopric of Rome. It is not confined to Italy. You can find it in subtle forms in the United States.

ACROSS THE DESK

SOME YEARS AGO when the cross-word puzzle had attained the volume of a fad and the virulence of a contagious disease, one of our comrades of the lead pencil asked us for a word of eight letters meaning "flapper." The answer is bungalow, and the explanation is, "painted outside, shingled on top, and no attic." Before proceeding to the true purpose of this reference to the past, we admit that the word "flapper" is no longer a current term. But if you were ever a farmer's son or daughter and were thus familiar with the sight of young pullets and uncalendared hens flapping their wings, you would realize why one class of interesting, promising, but not yet arrived humans was called flappers. We crave the privilege of saying as we dismiss the term, that nothing quite so accurately descriptive has taken its place. We hope the species survives, even if the name is gone.

But the above citation of a cross-word puzzle was really a means to an end, a way of approach to the assertion that what our times lack is more attics. The fellow that invented the penthouse and lured his contemporaries into putting the janitor into the basement and the aristocrat on the roof was no friend of man. What every family needs is its own attic. We indulge in the form of emphasis that consists in repetition and repeat that the attic is an essential part of the environment of the basic unit of society, the removal of which robs the household of that by which the present is linked to the past. The attic is the location in which the roots of domesticity are symbolized. How mistaken are those who see in its contents only discarded furniture, broken toys, and old books, articles once used by members of the family. May heaven deal forgetfully with him whose memories are not deeply stirred by what his hands touch when the quest of some lost article compels him to explore this now rapidly vanishing part of the family domicile, the attic.

Return of the High Chair

It is not indulging in purely idle flights of fancy that has led us to write the above paragraphs. Recently one of a group of guests at a meal in our house required the return to our dining room of a piece of furniture that has a place in our attic. We refer to a "high chair." We are not familiar with any poet's reflections on high chairs, which suggests that there may be something odd about poets. Can it be that the high chair is usually so battered and scarred by the activities of its occupant as to rob it of appeal to geniuses of rhythmic description. Certainly parents' memories are stirred when the chair again appears occupied by a restless yearling. And if he or she is a grandchild, what a symbol of generation after generation is found therein.

But it was an old book and not a chair that was the immediate occasion of this reference to attics. Some decades ago, a good friend of ours presented us with a "year book": you know what we mean—a volume, the contents of each page of which is a reading for the day. The collection upon which we happened was issued in 1894. (It came to us later.) We opened it casually and turned to the month of October, to the day of this writing, October 14, and then to the date on the upper margin of this page, October 27. At the beginning of the former, a paragraph of prose began with the sentence, "Nothing so braces the soul for life's conflict, nothing is so sure a prophecy of victory as a heart filled with the 'joy of the Lord.' But how may I obtain this joy? The answer is very short, but very comprehensive,—be faithful! Happiness is a roadside flower. It grows beside the highway of obedience."

For the twenty-seventh of October the compiler assigned a paragraph under the heading, "Husking Time." A stanza of poetry closed the quotation. It reads:

"Sing, heart of mine, for God is good,
Who fills the ear and bending sheaf;
Who hides the cluster of the vine
Beneath the golden autumn leaf."

The Spiritual Note

What impressed us as we leafed through the quotations from writings of American authors that made up the book of daily readings was the assurance of divine power and goodness that permeated the excerpts. At a guess we would say a hundred authors had been read and quoted, among them our greatest composers of poetry and prose. The compiler had arrayed the testimony of three generations of thoughtful men and women, and culled therefrom that which recorded their sensing of spirit and spirituality, of soul finite in touch with the Soul Infinite, and of the realm of peace and goodness. The book's date, remember, was 1894, a year within the recollection of at least half of the present population of the earth. It is not likely that what was true then is false now.

The explanation of any generation's lack of thought for the deeper attributes of life is found in the discernment of what they look for and look at. The present generation's inability to see what was evident and valuable to the people of fifty, seventy-five and a hundred years ago indicates the shortened vision of our day. And the most disheartening phase of the situation is the fact that the blindness is one of the inner eye. It is a fallacy of interpretation, a determined attitude of mind and heart toward God and things spiritual. It is voluntary unbelief, and determined pride in blindness.

What shall be done about it? Not much can be done, if one is to believe the old proverb, "There is none so blind as he who will not see." But we go back to the implications in our reference to the attic. The outstanding fallacy in much of today's philosophy of living is the refusal to give credit to the wisdom of those in a preceding era who gave to spirituality a more prominent place in their thinking and planning than is now customary. We have walled ourselves off from the warmth, beauty and verities of the realm in which our souls should dwell. They deserve the better treatment such as the fathers gave them.

Desert Places

SOME YEARS AGO we had occasion to travel by automobile from Port au Prince, the capital of Haiti, to Cape Hatien, a northern port of that island. Both these cities are in the midst of an abundant tropical vegetation but between them is an area of desert. The only form of vegetation seen is that of the cactus family, dwarfed, woody specimens of which attract attention by their thorns and gnarled interwoven branches. Yet this desert soil gets the same sunlight and probably the same basic constituents as are found elsewhere under cultivation to grow pineapples, bananas, sisal and coffee. What it lacks is moisture—moisture in the region of the sub-tropics that has two rainy seasons annually. The barrenness is due to the fact that water-laden clouds are emptied of their moisture by a range of mountains that runs parallel to the coast and across the interior, thus walling off a basin so far as productiveness is concerned. We refer to this Haitian contrast in order to lead into the assertion that war and sundry economic and social barriers have placed a mental, moral and spiritual obstruction between the people of this present period of time and the enjoyment of the "fruits of the Spirit." There were true and sufficient reasons for the faith of our fathers and these reasons remain. But we seem to have deprived ourselves of spiritual discernment.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"THE LORD OF HOSTS IS WITH US,
THE GOD OF JACOB IS OUR REFUGE.
THEREFORE WILL WE NOT FEAR
THOUGH THE EARTH BE REMOVED,
AND THOUGH THE MOUNTAINS BE
CARRIED INTO THE MIDST OF THE SEA.
GOD IS OUR REFUGE AND STRENGTH
A VERY PRESENT HELP IN TROUBLE."

A faith like this will overcome all difficulties. Let us pray that those who are our shepherds will instill this spirit in all whom they lead.

We hail Thee, Lord, Thy Church's rock,
With joyful acclamation!
Thou guardian Shepherd of Thy flock,
Come, feed Thy congregation.
We own the doctrine of Thy cross
To be our sole foundation:
Accept from every one of us
The deepest adoration.

O Thou Who always dost abide,
Thy Church's head and Saviour,
Be still Thy servant's constant guide,
Direct our whole behavior.
Thy statutes to Thy Church declare,
Still watch o'er its salvation;
Each member make Thy special care,
And aid him in his station.

Jesus, the Church's head and Lord,
Who as a shepherd leadeest,
And with Thy sacrament and word
Thy people richly feedest:
For mercies in such countless throng
We bow our hearts before Thee,
And hope we shall in heaven ere long
More worthily adore Thee.

—N. L. von Zinzendorf.

THE BIBLE AS MAN'S BOOK AND GOD'S BOOK

By Arthur T. Pierson, D.D.

THERE IS A STORY of a magic mirror, in which every man saw himself reflected, not as in an ordinary glass but a historical reflection—his whole history, outer and inner, revealed at a glance. And many were the long journeys which curiosity prompted men and women to make from far off corners of the earth to see themselves in that magic reflector.

That magic mirror is the Bible. In its pages each man may see his moral and spiritual history revealed, his secret thoughts and designs and aims, so that it has more than once happened that a heathen reader, coming into contact with the Word of God, has actually suspected the missionaries of a fraud, trying to palm off, as an ancient book, some description of heathenism as they had seen it themselves.

But the Bible is not only a mirror; it is also a mould of character. It shows us what we are, that it may shape us as we ought to be. And hence (in Romans 6: 18)

we read of those who were once "servants of sin," but who from the heart yielded themselves to that mould of doctrine, or teaching, into which they had been delivered, which is the real meaning and rendering of that significant verse. What a beautiful sign of a divine book, that it should exhibit our real inmost character as sinners, exposing all our follies and faults, analyzing our very motives and impulses, not to make us despair, but to lead us to hope; and that the same word that, at one moment, mirrors our depravity and makes us shudder at the self-revelation, at another becomes the matrix or mould in which we take a new form, according to godliness!

More even than this, the Bible is man's book because it becomes milk and meat for the growth of the converted sinner in all the graces of the disciple—milk for the babe that must have food that has passed through another digestion, and can be easily assimilated; and strong meat for the man who knows how to meditate, which is the way spiritually to masticate the food for the more mature. If we carefully study the precious book, we find it contains the simplest truths for the little child, that require no developed understanding to receive and appropriate. For example take the seven words which describe the way of becoming disciples: "Look," "Hear," "Take," "Taste," "Come," "Choose," "Trust"—is there any little child that cannot understand them? And they all mean to receive. The eye receives by looking, the ear by hearing, the hand by taking, the mouth by tasting, etc. A little child who knows enough to take the hand of a strong man to lead in the dark, or to give up a heavy load to a strong arm to carry for him, knows enough to bring the burden of sin to Jesus and trust Him to lead and guide.

There are other truths, so deep, so high, so grand, that the greatest and wisest men may spend life in searching, and never fully find out all their meaning. There is a great sea of love in God that even angels have never sounded; and so, as the child grows, he finds truth that needs all his power to master, and repays all his study and laborious searching.

What more needs to be said to show how blessed is the young disciple who is like a tree planted by the rivers of water, to take up the teaching of God's Word and transform it into holy living!—*Selected.*

DIFFERENT OPINIONS

By A. W. Norton

MY GRANDMA thinks that pumpkins grow
To make Thanksgiving pie;
But on that point we disagree,
And here's the reason why:

I argue that a pumpkin grows,
All big and round and bright,
That jack-o'-lanterns we may have
For Hallowe'en delight.—*Selected.*

HOW HALLOWE'EN BEGAN AND WHERE

By Christine Gordon Wheeler

IT IS NOT HARD to tell that the name of Hallowe'en is Scotch. That is because more than any other nation Scotland kept up the customs of that night. They are those of an old pagan festival, All Gods' Day. That was a Thanksgiving for the harvests and occurred November 1. The Christian missionaries found it very hard to check old religious rites to imagined deities. Especially was it difficult to put a stop to those of All Gods' Day. It is easy to understand how the nations of the north of Europe who held it were afraid to let their customs die out. They had fear that there would be no more abundant harvests, perhaps.

The same problem had been trying among the Romans and their particular heathen customs. Great rejoicing was given when the Pantheon, or "All Gods' Temple," was dedicated as a Christian Church. It was to the early Christian martyrs that the triumph was largely due. The Christian leaders called that happy day "All Saints' Day" in their honor. That was May 13, and in the year 609. When the missionaries at work in the north complained of All Gods' Day and its odd celebration, a suggestion was made that a new festival be made for November 1. Naturally enough, All Saints' Day was then transferred from its former date. If the people had to go to church on that day, there would be no time for their old ceremonies was the hope. That was in the year 834: and to this date All Gods' Day persists. Not to be outdone, the people held their rites on the evening before All Hallows, as the Saxons called All Saints, being really "Halos."

The bonfires were built in memory of how the storm-giant, Thjassa, once singed his wings. He was wearing eagle-plumage, meaning "a storm," at the time. The story is quaint and explains the way in which winter seems to have possession of the spring: but the heat of the sun injures the storm-giant in his chase to recapture spring. This is the way the story goes: Iduna, the supposed-to-be goddess of the spring, was the keeper of the golden apples of immortality. Loki, the fire-god, was a mischief-maker in that imaginary place, Asgard. He delivered Iduna over to Thjassa, the storm-king; but the other deities compelled him to go after her to the cavern of the fierce one, really winter. Loki went in the disguise of a falcon and transformed Iduna into a nut which he carried in his falcon claws. Thjassa, returning from a fishing trip, saw the pair and gave chase, wearing his eagle outfit. The dwellers in Asgard built bonfires on its walls so that Thjassa nearly ruined his feathers: but Loki and Iduna crossed into safety.

The tale was pretty and harmless: but, of course, the Christian missionaries

wanted their converts to know that there was one God and not many. The most interesting part of that myth is that spring is really in every apple and in every nut. When those were used at the festival, they were made into rites for divining fate; and through another supposed-to-be goddess, Freyja. She was really Mother Earth, and the queen, always, of All Gods' Day. She was said to be married to the sun, a devoted wife, following him to the southlands when he went roving thither. Freyja was a pattern wife and a pattern housekeeper. That was an ideal set before all women. She swept the "cobwebs from the sky," as the nursery rhyme tells. With her broom, too, she was able to brush mortals' troubles from their paths of life. When the Christian leaders urged that the old pagan gods were suited only for wild men, and not for those who lived in villages, to the heath they were banished. Any person found worshipping one of them was called a "heath-man," or "heathen." More than that, those old gods and goddesses were then called wizards and witches.

Witch or no witch the people were determined upon having Freyja's image at their Hallowe'en ceremonies. She has been long in disguise: but her true costume is one that would represent the great green earth and its abundance. Hazel nuts were thought to be the proper ones for the divining of her secrets. A hazel rod was always used as a divining rod, to discover a well or a mine. The tradition has been passed on that Adam brought a staff out of Eden cut from the hazel tree. The leaves of the hazel hang on to it longer in autumn than other foliage: the color is then golden like the sun: and those conditions would be enough for the ancients to elevate the hazel in their mythology. The filbert is the best of the hazels and has the name of "full beard," or "wisdom."

The jolliest part of Hallowe'en is the Jack-o-lantern. Who would ever connect his grin with those sacred candlesticks in the tabernacle of the ancient Jews? They are closely related symbols, however: for, in the Bible, it tells that the candlesticks were made with a design of almond flowers and knops, or "gourds." The gourd plants hold the dew longer in their blossoms than other plants. The dew, dropping from heaven, meant "wisdom" to all ancients. Besides that, the pumpkin is round and golden, the color of the orbs of heaven, according to mortal ideas. The gourd meant "enlightenment," not only in the lights of leadership in the tabernacle and Solomon's Temple, but as that also when carved on the doors in that place. The light in the hollowed pumpkin was a serious enough idea in Old Britain and neighboring lands—a thanksgiving symbol for mortal intelligence.

It seems queer to know that the only really Christian part of Hallowe'en is the masquerade, unless small cakes are being used. Many a sigh escaped from the lips of the Christian leaders when Hallowe'en went on year after year. They made another effort to improve it by ordering that soul-cakes were to be baked, one for each member of the family. Those were to be eaten prayerfully in memory of the heroic dead. The poor people begged at the

homes of the rich for those symbolic cakes. To test the charity of their friends, certain rich men used to dress as beggars and call on others at Hallowe'en. Shakespeare calls it "a-souling." Now, there is a general masquerade held because of that custom. Life would be bare without the festivals and symbols which brighten the seasons: but it adds greatly to the pleasure to understand what is meant by them and how they came to be a part of the calendar. New Americans who come from Southern Europe have no Hallowe'en and are greatly surprised over the one held here. It is well to be ready to answer questions which may be given—and to say that there is no real witchcraft in the frolic but memories of long-ago ideas about Dame Nature herself.—*The Way.*

HYMN FOR HARVEST

Thou openest thine hand and satisfiest the desire of every living thing.

—Psalm 145: 16.

Oh, that men would praise the Lord for his goodness!—Psalm 107: 8.

WE COME, our hearts with gladness glowing,
Thee, Lord of harvest, to adore,
For garner filled to overflowing
With treasured heaps and plenteous store;

To thank Thee that Thy father-hand
Has blessed anew our happy land.

Our praise for this abundant blessing
With favor, gracious Father, hear,
More deeply on our minds impressing
Thy mercies each successive year
That so our thankful praise may be
A life devoted all to Thee.

Since Thou, on us compassion taking,
With daily bread our wants dost feed,
So, pity in our breasts awaking,
Make us to feel for others' need.
Thou rich and poor alike dost love,
Then let them both Thy bounty prove.

Thy heavenly dew our seed have nourished,
And plenteous fruit our harvests yield;
But have the fruits of faith, too, flourished

Within Thy Son's own harvest field?
And when His eye o'erlooks the ground,
Shall thriving plants therein be found?

Defeat our foe, his craft confounding,
When tares within Thy field he'd sow;
And let Thy Word's good fruit abound,
To Thy great fame and glory grow
That all full sheaves may carry home
When that great Harvest Day shall come.

—Ehrenfried Lieblich.

—Translated from the German by
Frances Elizabeth Cox.

COOLIE INGENUITY

A RETURNED MISSIONARY who acquired during the years of her service great respect for the native shrewdness of the Chinese peasant, tells the following incident to justify her opinion. She lived for a time near the town of Chia-ting in the

province of Szechuan. The region is rocky and precipitous, the sacred mountain of O-mei-shan, covered with temples, rising in the immediate neighborhood.

"To the pasture lands at the foot of the mountain, just outside the city walls, the mission coolie led, and watched from morn till night our cow and calf. Little cows, these are, smaller than the thoroughbred Jersey, which give, when at their best, only two quarts of milk a day. Ofttimes has our supply for breakfast been but a cupful. To obtain even this bit, the calf is an all-important factor, for without it the cow gives not a drop.

"One late October day the coolie was lazily lounging on the grass, but half watching in his careless manner our cow and calf. Suddenly realizing that the calf was not with its mother, he raised himself quickly, and with apprehension looked about. What the coolie most dreaded had happened; the calf had fallen over the cliff which bounded the pasture on the north. A rocky bluff it was, with a sheer drop of one hundred feet. That the animal was dead was a certainty, for it was not the first time such an accident had occurred.

"Trembling with fear, the coolie hurried down to the narrow road which led by the foot of the cliff. The mere fact that the calf was dead mattered little to him, but if the little animal was not beside its mother that night, we would have no milk for dinner, and not only that night, but for days to come. The coolie, however, was equal to the occasion. He took out his knife and carefully skinned the calf, stuffed the skin with grass, and carried the result of his labor and ingenuity to the barn.

"That evening our family could have been seen standing in the door of the barn, looking on in amused wonder; for there was that grass-stuffed calf, leaning against the feed box, within sight of the cow; and she, our little Chinese cow, was giving her usual supply of milk."

—*The Youth's Companion.*

HALLOWE'EN GAME

Color Nut Hunt

IN ADVANCE of the game, mark nuts with colored chalk or ink, and hide them about the room. Explain to the players that each nut is marked with a different color, and that each color wins certain points for the one finding it. Then divide the crowd and allow a few minutes for hunting. Scoring is done as follows: Red marks count 10, blue 5, white 1 and yellow 5 off. Players are not told color values until after they have made a list of nuts found.—*The Bond.*

"ON A SUN-DIAL which stands upon a pier at Brighton is inscribed this most hopeful line: 'Tis always morning somewhere in the world.'"

SMILES

GEORGE: "What does it mean here in this book by 'seasoned troops'?"

JIM: "I expect they were mustered by the officers and peppered by the enemy."

Drink; A Moral Problem

The Bible Takes a Stand Against All Intemperance

By D. BURT SMITH

Rom. 13: 12-14; I Cor. 6: 9-11; Gal. 6: 16-24. The Sunday School Lesson for October 31

REDUCED TO ITS lowest terms, the basic cause for all kinds of intemperance is lack of self-control. The usual thought of intemperance pertains to excesses in using alcoholic beverages. The Scripture for this lesson takes a broad view, including every kind of intemperance. It reflects what right conduct is in public and in private life. It marks the course to a fruitful life, telling what to avoid and what to cultivate. The whole matter has a moral significance. It deals with duty to self and to others, as well as duty to God and the church. The message is for believers. Those to whom Paul wrote were Christians identified with the church. It is not so much a tirade against strong drink as a plea for self-control in every phase of life. Since it is the lesson for International Temperance Sunday, the plea for temperance in reference to over-indulgence in beverage alcohol is in place. It is a legitimate application of the Scripture text, for being temperate in drink is a matter of self-control. Whether or not a person is self-controlled in this matter is a moral issue with him.

Personal Conduct Right

Responsibility for personal conduct is inescapable. How we act is of our own choosing. By our conduct we are judged. Christians should not forget this; they should be restrained by it. When Paul wrote to Romans there was a confident expectation of the return of Christ very soon. Paul used this belief as ground for urging care of conduct so as to be fit to receive Him. No conduct that a man would be ashamed to be caught in, conduct carefully guarded by keeping in the dark, could characterize a Christian. Instead he should live openly, as in broad daylight, unashamed of his conduct. The possibility of doing this, the only way to be sure of doing it, was by putting on the Lord Jesus Christ. This implies living as though we were clothed upon with Christ. The person under the clothing must not disgrace the clothing. This is a suggestion for controlled conduct that dare not be disregarded. It is a matter of personal selection whether or not conduct shall be right. The presence of Christ is the best guarantee of right conduct. Led by His teaching and inspired by His example the Christian has no excuse for any other than right conduct. This keenly applies to the drink problem.

Public Life Right

Personal conduct is reflected in public life. What a Christian does when he can do as he pleases sooner or later will show in his public life. People have a safe index of what he is in what they see him do. Some traits and tendencies and practices are not right, as the Christian knows; yielding to any of these prevents his hav-

ing his public life right. Paul listed sins that have their appeal, offer their pleasure, but deceive the Christian. To practice these listed sins is to be barred out of the Kingdom of God. Paul made the sweeping statement that some to whom he wrote had been in the dreadful state of guilt for such sins, but they were no longer under their power, but through their faith in Christ had come to be justified before God. But such justification always proves that the individual had done his part to keep free from these sins. He did more than profess his faith. He also set himself to keep out of these sins, not to return to them again. When the sin of the mind and heart becomes the sin of the actions then the Christian is marked for his public life that is not right. To overcome any sin, drunkenness for example, even the Christian must have the constant help of God.

Product Right

To the Galatians Paul wrote, emphasizing the fruit of the Spirit in the life of a Christian. The product of a Christian life must be right when measured by the gauge of Christ. The church is Christ's agent in this measurement. How can the product be right, since the tendencies to evil are so natural? The lusts of the flesh take many forms of action, and produce many kinds of fruit. As long as the flesh is in any respect uncontrolled the product of the life cannot be right. The works of the flesh result in a repulsive list of products. Paul made that list as a warning for Christians. To have the product right the Christian must be under the control of the Spirit. Only thus can he have a life fruitful and approved. The contrast between the works of the flesh and the fruit of the Spirit is next to impossible, for they have nothing in common. They are at opposite ends of a road and are heading in a different direction. Yet, there are persons who try to live under the control of the flesh and of the Spirit at the same time. The outcome for them is that try as they may they bring no fruit of the Spirit to maturity. Until there is a crucifying of the lusts and affections of the flesh the trend of a life is toward the works of the flesh. It is the power of the presence of Christ that alone is able to bring a person under the direction of the Spirit.

DAILY BIBLE READINGS

October 25-31

- M. Sinning Against One's Neighbor. Romans 13: 12-14.
- T. Sinning Against One's Body. I Corinthians 6: 9-20.
- W. Sinning Against One's Soul. Galatians 5: 16-24.
- Th. Sinning Against One's Parents. Proverbs 23: 20-32.
- F. How Strong Drink Deceives. Isaiah 5: 18-23.
- Sat. Safety in Abstinence. Jeremiah 35: 12-17.
- S. Self-Denial for Others. I Cor. 8: 8-13.

SOME PRESENT-DAY YOUTH MOVEMENTS

By Paul M. Kinports, D.D.

II

ACCORDING TO A SURVEY made recently by the American Youth Commission of the American Council on Education, there are approximately three hundred thirty youth-serving organizations in the United States.

Voluntary non-governmental associations have long been a conspicuous feature of American life and the disposition for private associations still flourishes as evidenced by the fact that half of the now existent organizations listed in the survey are less than twenty years old.

These youth associations not only do a great deal to supply the material and spiritual wants of the clientele of local units; but also provide ways of expression.

A classification of the organizations shows that a large portion of the membership are persons between the ages of twelve and twenty-five. They constitute character-building agencies; Protestant, Catholic, Jewish youth-serving organizations; student associations; patriotic, political, fraternal and labor societies; leisure and recreational associations, etc.

There are a number of new youth movements in the United States today. The United Christian Youth Movement was organized in 1934. It is comprised of forty-one denominations of Protestant youth united around the Declaration of Christian Conviction in the progressive movement of Christian Youth Building a New World. Theoretically there are ten million Christian young people united in this common purpose.

Another youth movement that has been gaining in strength of numbers is the Young Communist League endeavoring to unite within the League the membership of many of the older existing agencies and exerting an important leadership in the American Youth Congress. At a recent convention held in New York, Gil Green, secretary of the League, said: "Our task is not only to record the growth of the movement of youth these last three years, but to emphasize that this unity is only at its beginning. It would be wishful thinking to believe that the vast majority of America's youth are already united. There are whole strata of young people who have hardly been touched. First of these are Catholic youth, whose organizations have in the main stood apart from the student peace action, and from other such progressive developments. Second are the farm youth, and such important farm youth as the 4-H Clubs. We are certain though that before long youth will be united around their immediate needs. We shall continue to work for a socialist society—for a socialist America and a socialist world."

During the past few years we have witnessed a tendency to disparage age, accompanied by a systematic emphasis on youth. Never has there been as much stress placed consistently upon American young people as the attention, interest and support extended by the present government administration. This emphasis has touched practically every phase of endeavor of young people.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

TROUBLE NEXT DOOR

LUKE 10: 29-37

TOPIC FOR NOVEMBER 7

THE MONTHLY THEME for November is *Social Ethics* and the first topic, based on the parable of the Good Samaritan, offers a splendid introduction to the series. The standards or ideals by which men ought to live are named ethics. The ethics of society are the principles by which men ought to live together. As Christians we turn to Christ for our life principles. Christianity offers fullness of life. A lonely, self-centered, unsympathetic Christian would be a contradiction in terms. Jesus taught by life and lip that we should be alert for opportunities to help those in need, wherever we find them. *He offered tremendous power to His disciples, only to be possessed as it was used in service.*

Several decades ago a great deal was said about the social gospel. Christianity had been seemingly self-centered. It had thought of its mission wholly in the terms of saving individual souls from eternal damnation. So great was the emphasis upon getting right with God that the necessity of getting right with men was forgotten. Leaders of this period of Christian history turned the thought of the church toward the reform of society. Many became socialists, with great faith in establishing a Christian form for society, a government that would re-create men into God-likeness. The result of this emphasis was a swing from one extreme to another. The cultivation of the soul-like in fellowship with Christ was neglected and the whole attention of the church was sought for social purposes.

Today, our greatest Christian leaders are coming back to a saner attitude toward the social mission of the church. *A new interest is taken in worship and the cultivation of the devotional life. But the social task of the church must not be forgotten.* Jesus seeks to correct men's relationships with both God and man. The Parable of the Good Samaritan does not present the whole gospel of Jesus. But it does lay an emphasis upon a necessary part of the life of the Christian. We cannot be followers of Jesus Christ unless we are interested in the folks who live next door. Christianity is a sharing business, and part of that business is sharing trouble.

Neighbors

The scribe, to whom thanks is due for this parable, had matched his wits with the Teacher. He had come out a very poor second in the conversation. He really looked foolish, for he had asked a question about eternal life, the answer to which any scribe should have known. In fact, Jesus led him to answer his own question by quoting the law of love to God and neighbor. "Thou hast answered right," said Jesus, "this do and live." Here the scribe should have admitted defeat, but his pride demanded another trial of

wits. "Who is my neighbor?" was his next question. Our parable was the answer. He had sought to have a purely academic controversy with the famous Teacher. But he was given one of the most practical religious lessons ever taught. *Neighbors are people who live nigh or near, according to the origin of the word. But Jesus expanded that word to the horizons to encircle all men who need what we can give them.*

What Race?

The story does not tell the race of the man who fell among thieves on the Jericho road. We know that his benefactor was a Samaritan, a member of a hybrid race, despised by the scribe and all the leaders of Judaism. There is absolutely no reason to believe that the robber's victim was a Samaritan. His race was purposely kept a secret. It made no difference. He was in need.

"Our neighbors have all moved out and here we are among foreigners!" This was the complaint of a woman who would have been terribly shocked if anyone had questioned her Christian faith. Even Lutheran churches have been guilty of blindness to their mission, because the neighborhood had changed in racial character. It is a strange procedure to help pay the salaries of Jewish missionaries, for instance, and then to withdraw our churches before the influx of Jewish people into their neighborhoods. *Next door troubles claim our sympathy without regard to race.*

What Religion?

We know the religion of the Good Neighbor, and it was nothing to brag about. His religion was a strange admixture of heathenism and Judaism. Jesus did not intend that we draw the conclusion that truth in religious belief did not matter. The conclusion we should draw is that if a man with so poor a religion could act so generously, how much more ought to be expected from a man who knows the Way, the Truth and the Life?

The religion of the man in the ditch is as much a secret as his race. The important factor in the story is his need. If he was a worshiper of idols, his wounds bled just as freely and hurt as sorely as though he were a Pharisee of the Pharisees. *Next door troubles claim our sympathy without regard to religion.*

What Neighborhood?

The home of the man in the ditch is not given. Did he come from far or near? Was he from Jerusalem or Jericho; or did he come from some city in Greece or Rome? He was in trouble and that was all the Samaritan asked. *Next door troubles claim our sympathy without regard to the home town of our neighbors.*

What Was He Worth?

The man in the ditch might have been a very rich man. The attack of the robbers may have been due to the large sum

of money he was carrying. Or perhaps he was just a poor man on a journey, and the very fact that the robbers found him such "poor picking" might have led them to treat him the more brutally. It really did not matter to the Good Neighbor. He was not concerned about repayment for his trouble and expense. *Next door troubles claim our sympathy without regard to our neighbors' wealth or poverty.*

What Was His Character?

He may have been a pious and devout Jew, on the way to or from the Temple. Or he may have been a ne'er-do-well with a record for bad acting. Good or bad it made no difference to the Good Neighbor. If he knew him to be a bad man, he did not say, "He has made his bed, let him sleep in it." Neither did he argue after the fashion of his day that his misfortune proved him to be evil. It requires a large measure of love for us to help those whom we know to be deserving of their troubles. *Yet next door troubles claim our sympathy without regard to the goodness or badness of our neighbors.*

Personal Service

The Good Neighbor did not depend on second-hand service. Our more complicated life makes it necessary that we do a great deal of service through others. They are often so much better trained for the service than we. There are organizations and institutions for every kind of human need. We are good neighbors when we give these our support. But there is still need for the very personal type of service that here gained the acclaim of Jesus. He personally gave the man first aid. Service becomes unsatisfying unless somewhere along the road we render personal aid.

Jesus would say that the bodily injuries of the wounded man were not to be compared with the scars of sin in the souls of men. The good Christian neighbor will seek to bind up the soul wounds of men for he has the balm of the forgiving love of Jesus with which to heal them. *How much we miss because we leave personal evangelism so entirely to pastors and others who are specially trained for it.*

Christian Alertness

The difference between the Priest and Levite and the Good Samaritan was one of vision. The two "good" men, who by their very profession might have been expected to be alert for such an opportunity for service, failed because they saw neighborly duty in some other terms than those of stark human need. We have no way of knowing whether all or any of the considerations suggested above blinded them to their opportunity. For some reason they did not see this wounded man as a service outlet for the spiritual power generated in the temple services. Our love for Christ should make us alert to share the yoke of trouble next door, and everywhere.

BOOK REVIEWS

Dr. Bodo Otto and the Medical Background of the American Revolution

By James E. Gibson. Charles C. Thomas, Springfield, Ill., and Baltimore, Md. 1937. Pages 345. Price, \$4.00.

This book, true to its title, develops two subjects. It is a brief biography of Dr. Otto and a history of medical practice and hospital administration in the army during the War of the Revolution.

It is as a biography of Dr. Otto that it has a claim to the special interest of the readers of this column. This is so because Dr. Otto was an active figure in the life of the Lutheran Church in Pennsylvania from the time of his arrival from Germany in 1755 until his death in Reading in 1787. He lived in several communities and was active in the church of each, spending his later years in Reading where he lies buried in the grounds of Trinity Lutheran Church.

Much of the larger part of the book is taken up with a treatment of the medical background of the Revolution in which Dr. Otto played an important, yet not a leading, part. This the author indicates since he gives the greater part of the work to a description of matters in which Dr. Otto is not mentioned and in which indeed he had no part.

The book is recommended to the attention of those who have one or both of the interests treated as an excellent piece of historical work which is marred, however, by the author's complete failure to reveal the sources of his information in any formal manner. ROBERT FORTENBAUGH.

Gospel Selections of the Ancient Church

By R. C. H. Lenski, D.D. The Lutheran Book Concern, Columbus, Ohio. Pages 1003. Price, \$4.50.

The Gospels for the whole Christian Church Year are treated exegetically and homiletically by a distinguished, conservative Lutheran author. The method pursued is the same as in his former volume on the Epistles for the Church Year. These companion volumes afford the minister a safeguard for interpretation and a suggestive guide for sermonizing. Busy ministers these days, who preach regularly on the gospel or the epistle for the day, will welcome this volume to be used not as a crutch, or as something to copy, but as a dependable stimulus to thinking in a scholarly manner. A General Introduction gives a historical and explanatory survey of the rise and development of the use of these selections from the gospels. It also sets forth the reason and wisdom back of having the Church Year. The expositions are thorough, throwing light on almost every word of the text. The author includes his own translation direct from the Greek text, thus giving a modern, more understandable expression to certain passages than is occasionally found in the

Authorized Version. On disputed points of interpretation the author gives his conviction, presenting reasons for it. There are complete sermon outlines following each Gospel selection, as well as many homiletical notes. The volume is rather ponderous and expensive, but not too much so, considering what valuable helps it contains. D. BURT SMITH.

Oxford Reference Bible

Ultra-thin India Paper. Oxford University Press, New York. Leather. 7 x 4 3/4 x 7/16 inches. Price, \$3.50.

This is announced as the thinnest reference Bible in the world with Onyx type. Although it contains the entire Bible, it looks no larger than a New Testament of very compact form, and can be conveniently carried in the pocket. The paper has a high degree of opacity and the type is clear and large enough to be read with comfort by anyone having normal eyesight. The book has center column references and colored maps of Bible lands. It is attractively bound in leather with round corners, red under gold. Because of its small size the work will be of very great convenience to ministers in their pastoral work. It is a gift that would be very much appreciated by any minister or Sunday school teacher.

ROLAND G. BORTZ.

Textile Design

By Anthony Hunt. 1937. The Studio Publications, Inc., New York. Pages 80. Illustrations, 39. Price, \$3.50.

This book is intended to present simply and graphically the principles and methods of modern textile design. The scope of the work is indicated by a few of the chapter headings, as follows: "What is a Designer?" "From Sketch to Sofa," "Fashion," "Weaving," "Screen Printing," "Roller and Block Printing," "Cloth Classification and Textile Terminology," "Textures and Yarns." The book is excellently illustrated.

ROLAND G. BORTZ.

Romance in the Rain

By Ethel Owen. Published by Lee Furman, Inc., New York. Price, \$2.00.

This author's second novel is a delightful little story of the romance of Janice Wright, a secretary in a law office, and also of the romance of her younger sister, Wilma, a "modern" girl. The characters are people who are pleasant to meet. The romances have their ups and downs, but the "rain" (which is very gentle) ceases and the sun shines brightly in the end.

Those who are familiar with "The Blue Highway" or the novel, "Wish for Tomorrow," will know this popular author. She is also the author of a number of books of suggestions for entertainments and parties. M. G. HORN.

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IN INDIANA

By R. H. Benting, D.D.

INDIANA PRESENTS at this writing a spectacle which natives assert is not equaled anywhere else—the glorious autumn parade of Nature. When the frost is on the pumpkin, Indiana turns into “the garden of the Lord.” The crops, all kinds of fruits, vegetables, grains are unusually large, and the quality is uniformly good to excellent.

Mulberry

Typical of the best to be found in our rural communities is this town situated some sixty miles northwest from the capital city. It was formerly the seat of Weidner Academy and Junior College. After the closing of this school the property was extensively remodeled and opened to house the aged Lutherans of four synods of the United Lutheran Church.

Two special events are to be reported, both falling within the longer vacation period observed extensively even in our circles. In June, August Pohlman, D.D., chairman of the Committee on Evangelism in the United Lutheran Church, conducted special services in the Mulberry Lutheran Parish. The theme pressed effectually upon the hearts of the audiences was the statement, “Let the beauty of Jesus Be seen in me—”

The Rev. Frank B. Herzel, pastor since early this year, reports large congregations and a co-operative spirit, and expressed the hope that these special messages from Dr. Pohlman might be heard in many churches of the land. His services are offered free of special remuneration.

Former Weidner Students Met

at Fair Haven Lutheran Church of the Mulberry Parish August 13 for the purpose of reunion and the formal erection of a material marker in the form of a bronze memorial tablet. The Rev. C. R. Defenderfer, pastor of St. Paul's, Frankfurt, presided at a banquet and election meeting. After the sumptuous meal and a few informal addresses, the former Weidner students and their wives moved in a procession to the Mulberry Lutheran Home, where the formal service of unveiling and dedication was held. Miss Florence Rush (1920) was in charge of the unveiling act. Miss Frances Leonard played Schumann's A Minor Concerto; the invocation was delivered by the Rev. Otto K. Friedman (1926); the school's motto, “Prove all things, hold fast that which is good,” was a portion of the Scripture Lesson read by the Rev. L. Riggle (1915). The address in behalf of the alumni was given by the Rev. F. M. Hanes (1910). He suggested that two ideas be given prominence, Love and Fear: “Love because it is the principal motive of Christian living; fear because none should pass here without knowing of the history of this alma mater, lest the influence in our lives fall short of an adequate living memorial to her, and lest we dishonor those ideals for which our mother stood in our education in these halls.” The speaker presented the memorial with the expressed hope that it might endure for at least two thousand years—to Dr. Leonard the superintendent of the Home.

Dr. H. Grady Davis, a former president of Weidner, quoted the president of Indiana Synod as having stated, “None who has worked in the church can fail to notice the peculiar contribution of Weidner men and women who exhibit her gentle faith and earnest works.” Dr. Davis then briefly addressed the audience “in my own words,” among which we quote the following, “Always this school has been something close to my heart. No one here tonight can but be aware of her ardent faith and the gentleness of spirit which marks her history and sweetens our memories of her, and continues in our living. To me it speaks of something intangible but which points us to Faith's Home.”

The Rev. W. E. Clawson (1914) recalled his experience as the last president of Weidner Institute and pointed to the comfortable and even luxurious homes and possessions of many people, and asked whether there is not less of the character of Christian faith which makes for nobler living. “The small church college is known to make that contribution to educational life. My daughter, now in high school, will not get what I got here. Our children are to be denied the privileges we had—especially here in Weidner.”

The Memorial Inscription

“Weidner Institute, founded as Colburn Academy, tendered to the Chicago Synod 1903. Removed to Mulberry, Indiana, 1905. Re-named Weidner Institute, this school of conservative Lutheranism continued its work until 1927. Its monument is a deathless faith and a gentle Christian spirit still living in the church through those it touched.”

Parish Briefs

The Rev. C. J. Ferster of Spencer ville has accepted the call to the superintendency of Mulberry Home, effective at once.

The Syracuse-Cromwell Parish has called the Rev. Harvey Currens of Illinois Synod to its pastorate, effective October 15.

The First Church of Indianapolis has called the Rev. Arthur L. Mahr of Findlay, Ohio, as its pastor, effective October 17.

H. Grady Davis, D.D., was formally inducted into his position as a professor at the Lutheran Theological Seminary at Chicago September 14. His subject for the address to the assembly was, “The Preacher Faces His World.” The Whitestown Parish gave suitable recognition to his years of service as their pastor.

George F. Schutes, LL.D., is recovering from a serious illness. His parish is being supplied by students from the Chicago Seminary.

The Rev. H. G. Beemon was installed pastor of the South Whitley Parish by President H. E. Turney.

St. James' Church, Darlington, celebrated their centennial as a congregation August 29. The Rev. B. L. Stroup is serving this church for the second time as a regularly called pastor.

R. D. Wheadon, D.D., St. Luke's, Logansport, recently observed the eleventh anniversary of his pastorate.

ALLEGHANY SYNOD NEWS

Correspondent Paul Levi Foulk Reports Promotional Meetings in the Synod

THE PROMOTIONAL PLAN of the United Lutheran Church has been presented to the constituency of the Alleghany Synod. October 11 a joint session of the three conferences of the synod assembled in First Lutheran Church, Johnstown, Pa., Dr. George W. Nicely pastor. The evening meeting was devoted entirely to the Whole Work of the Whole Church. The main auditorium was packed with leaders—pastors, laymen and laywomen. Numbered among them were church councilmen, Sunday school officers and teachers, missionary women, and Luther Leaguers.

For nearly three hours the audience listened attentively to the program and the way to make it effective. Dr. Nicely and the Rev. E. P. Windman of Everett were in charge. Dr. Gould Wickey of Washington presented the first comprehensive view of the general work of the church. He explained the work of the various boards, and showed how they represent and work in the interests of the local parish.

The Rev. Clarence H. Hershey of Altoona spoke on the way to work the plan. He was very clear and practical, going over the year cycle, showing just how each project of the church has been assigned a special season. He commented favorably on the vast amount of material for helping pastors and laymen in this, the greatest undertaking in the field of advertising the Lutheran Church has ever attempted.

The Rev. Charles Stong of Petersburg then gave the “Challenge of the Church, or Working Together.” He spoke inspiringly on the text, “Lovest Thou Me?” How do we love God? Does that love show itself in our church buildings, our offerings, our daily living? He pictured the Church as before the high court of God; the Holy Bible as the prosecuting attorney, God the judge, and the professions of the Church as evidence of love for God.

The Altoona Rally

In addition to the Johnstown rally Altoona also held a rally on the afternoon of October 10 at Christ Second Lutheran Church, the Rev. C. H. Hershey pastor. Nearly two hundred leaders who would have been prevented from going to Johnstown attended. Dr. Wickey presented the same program to them. In the morning, Dr. Wickey spoke to four hundred in Trinity Church, Juniata, of which the writer is pastor, and assisted at the Holy Communion at the early worship; later he preached in Second Lutheran Church, Altoona, and in the evening presented the cause in the Lutheran Church at Clearfield, of which the president of the Alleghany Synod, the Rev. E. Roy Hauser, is the pastor.

In this way all parts of the synod have been reached. Dr. Wickey is to be commended as a worker for and in the church at large for his untiring zeal in entering so enthusiastically into this bold and necessary adventure to make the church known to the membership. But the final effort most assuredly rests with the pastors and informed laity of the local congregations of the Church.

NORTHWEST SYNOD NOTES

By the Rev. Garrett F. Genszler

IN THE SPHERE of promotion the reports of Church Workers' Group Meetings are coming from all sides, and from them we conclude that the gatherings were well received throughout the synod. These meetings, while not a new idea with our synod, for we have had meetings of similar nature conducted by the synod itself for the past four or five years in connection with Stewardship, seemed to have taken on new life and were better attended than heretofore. This no doubt was due to the fine advance publicity that was prepared by the Boards and the fine personnel of speakers that was selected. Speakers from other parts of the U. L. C. A. proved fine drawing cards. More than 1,500 workers of the Northwest Synod were in attendance at the meetings. Three congregations at Lansford, N. D., not in the synod, sent representatives, one group coming fifty-five miles. At the meeting in Red Wing, Minn., twenty-six workers of Lacrosse, Wis., 102 miles away, were in attendance. In my own group here in northern Wisconsin five congregations were represented at Antigo, Wis., three of them coming from ninety miles away. R. H. Gerberding, D.D., president of our synod, informs me that from all reports the general opinion seems to be that the meetings were very helpful and inspiring, and that now this inspiration and information will have to seep down through the workers into the congregations, schools and auxiliaries.

September 21-28 U. L. C. A. Promotional Group Meetings were held throughout the synod: Redeemer Church, Milwaukee; St. John's, Oshkosh; Atonement, Racine; Antigo, Wis.; Waterloo, Wis.; Albert Lea, Minn.; Lake of the Isles, Minneapolis, Minn.; Faith, St. Paul, Minn.; Red Wing, Minn.; and in the Western Conference in the separate churches. Special speakers have been provided by the U. L. C. A.: Dr. W. H. Greever, secretary of the U. L. C. A., Dr. H. E. Turney, and Dr. Hartig. The other speakers are members of the synod.

In connection with the Calendar of Special Days many churches of the Northwest Synod are stressing Inner Missions as the program for October. Special collections of food stuffs will be taken at Harvest Home Services for Nachusa Lutheran Orphanage in Illinois. Special attention will also be given to the Lutheran Inner Mission Society in Wisconsin, Minnesota, and North Dakota. These bodies are made up of all Lutherans in the states.

Group Gatherings

The fall season comes in with a series of Church Conferences and group meetings sponsored by the United Lutheran Church in America. The Wisconsin State Sunday School Association held its annual convention at St. Paul's Church, Neenah, Wis., August 27 and 28. A fine program based on the theme, "O Christ, for Thine Own Glory and for Our Country's Weal," was presented. Special speakers were R. H. Gerberding, D.D., of Minneapolis, Minn., president of synod; the Rev. J. I. Meck of Racine, president of Wisconsin Conference; the Rev. R. G. Schulz,

president of Carthage College; the Rev. C. A. Piel of Elkhorn, Wis.; the Rev. A. A. Hahn of Waukesha, Wis.; the Rev. Erwin Wendt of Milwaukee; and the Rev. Bertam Reed of Milwaukee. On Friday evening a Choir Festival was held with 100 singers from the different churches of the association participating. The association voted \$25 to Green Lake Lutheran Summer School Board towards next year's school. The association went on record to continue to promote joint choir festivals. Next year the convention will meet at Incarnation Church, Milwaukee.

The fall meeting of the Wisconsin Conference was held at Golgotha Church, Milwaukee, the Rev. Gottfried Kempf pastor, September 13-15. The first day was devoted to a conference on Parish Education, sponsored by the Parish and Church School Board of the U. L. C. A. This meeting was for councilmen, church school workers, and officers of the church's organizations. About 400 were in attendance. The men in charge of the meeting were Charles P. Wiles, D.D., of Philadelphia, the Rev. S. White Rhyne of Philadelphia, and C. H. B. Lewis, D.D., of Fremont, Nebr. The meeting was conducted in a very humble and soul-searching manner and those who attended felt revitalized in their work for the church.

The regular conference session opened Tuesday morning with a Communion Service conducted by the officers of conference. The Rev. J. I. Meck of Racine, president, and the Rev. I. R. Kraemer of Kenosha, secretary-treasurer. The theme was, "Holiness Becometh Thine House, O Lord, Forever." The Rev. C. Alton Piel of Elkhorn, Wis., was chaplain and developed the theme in the following manner: "Out of the Dust a House of Beauty," "Out of the World a Temple Glorious," "Out of a Nation a Kingdom Like Heaven."

Due to the pressing duties of a growing conference, it was voted to elect a vice-president to act on the Executive Committee. The Rev. C. C. Roth of Grace Church, Kenosha, Wis., was elected. It was also voted that the request of Mr. Blenker, student pastor at Luther Memorial Church, Madison, Wis., for an appropriation of \$100 for student work be properly made to synod and that congregations and individuals of Conference be urged to give such aid as they are able. Another important item from the President's Report that was adopted was that the Executive Committee of synod be again requested to provide a missionary to develop the mission fields within the bounds of this Conference.

On Tuesday evening at a special gathering the Rev. H. G. Koch of Cedarburg brought greetings to the congregation in German. A. A. Zinck, D.D., of Milwaukee, preached the sermon on the theme, "The Christian Message for Today." Mr. J. K. Jensen, treasurer of synod, presented a paper, "The Whole Program of the Whole Church"; the Rev. D. E. Bosserman of Appleton, Wis., read a paper on "Modern Youth Movements"; and G. W. Genszler, D.D., gave a review of the book, "Out of Thirty-five Years," by Samuel G. Trexler, D.D., of the United Synod of New York. All conference officers and committeemen were re-elected.

A committee to investigate the pros and cons of forming a Wisconsin Synod was authorized. Conference authorized a committee to study and promulgate Joint Church Choir Festivals.

The next fall convention will be held at St. Peter's Church, Janesville, Wis., the Rev. H. C. Rex pastor. The pastor and congregation of Golgotha Church, Milwaukee, may be complimented for the fine hospitality they showed the delegates.

A special feature of the convention was the luncheon address given by Dr. J. M. Klotsche, professor of the State Teachers' College of Milwaukee, a member of Golgotha Church and son of Dr. Klotsche of Maywood Seminary. Dr. Klotsche, just recently returned from a visit to Europe, gave a thrilling talk which threw light on the present European situation.

The churches of the Twin Cities of Minnesota are sponsoring a *Leadership Training School* to be held for five successive weeks beginning October 11. The courses offered are: "Jesus' Teaching Methods," by the Rev. M. A. Haker, Lindstrom; "Vacation Bible School," the Rev. Paul L. Wetzler, Minneapolis; "My Preparation," the Rev. H. J. Schmid, Minneapolis; "My Pupils," the Rev. L. C. Burns, Minneapolis; "My Life," the Rev. Frank Clutz, St. Paul; "Luther League Methods and Materials"—by different leaders. The school will meet at Holy Trinity Church, Minneapolis.

October 3 was *Seminary Day* throughout the synod. A special collection to establish a Dr. Joseph Stump Memorial Chair of Theology was asked.

Anniversaries

Trinity Congregation, West Bend, Wis., celebrated its fifteenth anniversary September 19 and 20. The Rev. J. I. Meck of Racine, Wis., conference president, spoke on the subject, "Forward with Christ." Attorney Clyde Schloemer was toastmaster at the congregational banquet Monday evening. The congregation was organized September 19, 1922, with twelve members representing six families. The congregation has had a steady growth, now numbering 400 confirmed and 550 baptized members. Eleven of the original charter members are still active in the congregation, the one missing being deceased. Started as a mission, the congregation became self-supporting in 1932. At present the church building is taxed to the limit by Sunday school and church attendance. Pastor R. W. Groth reports that all organizations are active and the congregation has a fine spirit of Christian service and fellowship. The congregation was organized by Field Missionary William Stump. The first and second pastors were the Rev. Paul L. Wetzler, and the Rev. Willis Beck. The present pastor has been in charge since 1929.

The week of October 10, *St. John's Congregation, Beaver Dam, Wis.*, celebrated its fifth anniversary. R. H. Gerberding, D.D., president of synod, and the Rev. Clarence B. Lund of Hartford, Wis., were the speakers. The Rev. D. L. Shelhart organized the congregation five years ago when he was field missionary of the synod, and he has remained as pastor. From the anniversary program we glean the follow-

ing interesting bits of information: "250 confirmed membership; baptized, 380; communing, 200; Sunday school enrollment, 90. A church building was purchased at a cost of \$7,500. The church has contributed to local expenses \$11,000; to benevolence \$1,200. The organ was rebuilt, a new heating plant installed, new sidewalk laid, and a new roof put on the building. The inside of the church was remodeled along Lutheran lines. We cannot help but rejoice at the progress of our missions."

Property Improved

St. John's Church, Stacy, Minn., and Trinity, Lindstrom, Minn., in charge of the Rev. M. A. Haker, have undergone physical improvement. The former was repainted, re-roofed, and the cross was regilded; the church presents an attractive appearance inside and out. The Lindstrom church repaired its art glass windows and sidewalk approaches; installed handrails on the steps, and received new outdoor and indoor bulletin boards from the Luther League.

In Milwaukee during the past month the children under seven years of age were banned from schools, Sunday school and all public gatherings because of an epidemic of infantile paralysis.

The Faith Chronicle of Faith Church, St. Paul, Minn., is about the neatest and most complete reporter of church activities your correspondent has seen. The Rev. George Overdier, assistant pastor of Faith Church, has taken up the pastorate of the Wartburg Synod church in Cudahy, Wis. At the time of entering upon his new duties he was married to Miss Adeline Groenke of Holy Communion Church, Racine, Wis. The Rev. Theodore Foreid is the new assistant pastor at Faith Church.

The 1936 and 1937 confirmation classes of *Pentecost Church, Milwaukee*, purchased red altar and pulpit antependia for their church.

Reformation Church renovated its parsonage and church meeting rooms this summer at a cost of \$805.

Tepee Smoke, the little paper of Lutheran Indian Mission of Rocky Boy, Mont., tells us that more visitors from the East are stopping to see the mission and its work. The mission is doing a fine piece of work for the Indians. The Rev. Goodwin Olson of Great Falls, Mont., tells of twenty-two Indians from the Rocky Boy Reservation who attended his church in Great Falls the week of the annual fair.

Blossom, N. Y. September 26 St. Paul's Church celebrated the seventy-fifth anniversary of its organization. At the morning service the pastor of the church, the Rev. Henry P. Freseman, preached the historical sermon, and at the evening service the Rev. Hugo Dressler, pastor of the Church of the Atonement, Buffalo, preached an inspiring sermon reviewing the work of the past and offering words of encouragement for the future. The Rev. Harold Earhardt of Elma, N. Y., read the liturgy and lessons. The choir sang appropriate anthems at both services. The beautifully decorated church was filled.

SUSQUEHANNA VALLEY NEWS

By the Rev. Dallas C. Baer

A SPECIAL MEETING of the Susquehanna Synod was held in Grace Church, Sunbury, Pa., the Rev. R. L. McNally pastor, October 4. The business consisted of two matters; namely, the postponement of the \$450,000 drive for funds for Susquehanna University, the Theological Seminary at Gettysburg, and Grace Church at State College, and giving members of synod information concerning the progress of the proposed merger of the four synods occupying the central area of Pennsylvania. In view of the immediate needs of Susquehanna University, it was voted to have a Susquehanna Field Day, when it is proposed to raise \$5,000 in addition to the usual synodical support given this institution. Speakers, literature, etc., will be supplied by the university to all churches that desire this assistance.

Following the business session the meeting partook of the nature of a spiritual retreat. The Rev. Floyd H. Moyer of Muncy brought a helpful devotional address. The Rev. J. Ray Houser, pastor of St. Mark's of the Ministerium of Pennsylvania, Williamsport, brought a thought-provoking message which served the valuable purpose of arousing all those from complacency who might be at ease in Zion. Invitations had been extended to the pastors of the Danville Conference to attend this retreat. Although very few were in attendance, the presence of the men who came from the Danville Conference was very much appreciated.

After everyone had enjoyed the tasty dinner served by the ladies of Grace Church, the afternoon session was appropriately opened with a devotional meditation by the Rev. Robert I. Lippert, recently elected pastor of Trinity Church, Milton. An inspirational address was given by Ross Stover, D.D., pastor of Messiah Church, Philadelphia. Dr. Stover's subject was, "Matching the Stride of the Master." He spoke with his characteristic enthusiasm, pleading with his hearers to pattern their lives and methods as ministers after the Master's. The closing service was conducted by Norman S. Wolf, D.D., Bloomsburg, who took the place of R. G. Bannen, D.D., Williamsport, who could not be present because of illness.

Personal

The Rev. Paul L. Reaser, pastor of All Saints' Church, Kulpmont, was recently united in marriage with Miss Jean Gardner of Hardners, Pa. The marriage ceremony was performed in the Lutheran Deaconess Motherhouse, Baltimore, in the presence of the Sisters and guests of the Motherhouse. The pastor of the Deaconess Home officiated at the wedding. The bride recently completed a course of training at the Motherhouse. Mr. Reaser is a native of Gettysburg and had the opportunity of getting his college and theological training in his home town. Prior to receiving his call from All Saints' Church, Mr. Reaser served as assistant pastor of Trinity Church, Milton.

R. G. Bannen, D.D., pastor of Messiah Church, Williamsport, was suddenly

stricken with appendicitis, Saturday evening, September 25, and was rushed to the hospital, where an operation was performed. Dr. Bannen is getting along unusually well for a man of his years, and is expected to be able to resume his duties as pastor after a brief rest. During his absence from his pulpit, Mr. Raymond Shaheen, theological student in Gettysburg Seminary, is supplying for him Sundays.

The Rev. Harold Rowe, graduated from the Theological Seminary at Gettysburg last spring, was called to be pastor of the Nittany Valley Parish, consisting of three churches, vacant since the Rev. George N. Young was called to Dillsburg, Pa.

The Rev. Oscar Feeman has been called to the Aaronsburg Parish, whose five churches are among the oldest in central Pennsylvania. The charge became vacant when the Rev. L. V. Leshner was called to be pastor at Williamsburg, Pa. Mr. Feeman for thirteen years had been pastor of the Turbotville Parish, where he did a good work. In this country parish, Mr. Feeman performed 46 baptisms, married 57 couples, officiated at 139 funerals and received 276 members into the church. Under his leadership improvements were also made to the extent of \$6,500.

The Rev. H. O. Reynolds recently resigned as pastor of the Union Parish, parsonage in Hartleton, and has moved to Mifflinburg, where he will live in retirement from the active ministry.

Churches Renovated

The Pottsgrove Church of the Follmer Parish, the Rev. S. F. Tholan pastor, has been renovated and beautified. The church has been painted and new carpet laid. The repairs made to this 103-year-old structure cost \$1,050, all of which has practically been raised. The rededication was well attended and an appreciative audience heard the sermon delivered by Ira S. Sassaman, D.D., president of synod.

The Tylersville Church of the Sugar Valley Parish, the Rev. Irvin E. Heckman pastor, has been extensively renovated, improved and equipped with new furnishings. Neighboring pastors who participated in special services when the church was reopened for use were the Rev. J. G. Weaver, the Rev. P. J. Keller, and the Rev. Adam Bierly. C. H. Stein, D.D., and I. S. Sassaman, D.D., president of synod, brought messages.

The churches of the *Penns Valley Parish*, the Rev. L. A. Wagner pastor, have been improved and beautified. An anniversary service was held at the Tusseyville Church which was largely attended by ex-pastors and many former members. St. John's Union Church at Farmers' Mills has been wired and a line has been run to the church for its electrification. Plans are being made to do the same at the Holy Cross Church in Georges Valley. St. Mark's Church at Spring Mills has been repaired, a new altar has been installed, also an altar cross and candelabra. The congregation is looking forward to carpeting the church.

The Beavertown Church of the Beaver Parish, the Rev. L. S. Deppen pastor, is

being renovated and repaired and will be refurnished with pews and altar equipment.

Anniversaries

The Rev. John I. Cole and his people of the *New Berlin Church* celebrated the seventieth anniversary of the congregation. The anniversary sermon was delivered by the president of synod, who is a son of the congregation.

Trinity Church of the Northumberland Pastorate, the Rev. Russel J. Crouse pastor, has celebrated the fortieth anniversary of its organization. C. R. Botsford, D.D., Deland, Fla., who was pastor at the time the congregation was organized, delivered the sermon. Other pastors who participated in the service were I. S. Sassaman, D.D., president of synod and one time pastor of the church, the Rev. L. G. Shannon of Williamsport, and the Rev. John J. Weikel of Espy.

An important meeting in connection with the church promotional campaign is being planned under the leadership of the Parish and Church School Committee of synod, of which Dr. M. H. Fischer is chairman. The meeting will be held in *Christ Church, Lewisburg*, October 22, and the subject for discussion, "The Place of the Church in the World."

Plans are already under way in preparation for the celebration of the twentieth anniversary of the United Lutheran Church, which will occur in 1938. The following men have been appointed to head committees for the celebration: Evangelism, the Rev. Joseph M. Janson; Publicity, the Rev. Riede E. Bingham; Services and Rallies, the Rev. Walter E. Brown; Music and Pageants, the Rev. James H. Goss; Finance, the Rev. C. E. Arnold.

MILWAUKEE NOTES

By Hugh Sharp

THE CAUSE of the Lutheran Church in Milwaukee has been immeasurably strengthened by the decision of the *Milwaukee Inner Mission Society* at its annual meeting to call a full-time Inner Mission Superintendent. The man chosen for this important position is the Rev. George C. Hansler, former institutional missionary for the Lutheran Welfare Society of Minneapolis and St. Paul.

Pastor Hansler has already established his office at Bethany Home, 3005 W. Kilbourn Avenue, and, while he has only been here two weeks, the results of his early activities have been favorably apparent. Several of the city's largest hospitals which had no Lutheran pastoral service heretofore are welcoming this new Lutheran interest in their patients of our faith.

Formal installation of the new superintendent was the occasion for a special meeting in the Church of the Redeemer, Dr. A. A. Zinck and the Rev. H. Stanley Holman pastors. The Rev. A. G. Streich, pastor of Pentecost Lutheran Church, officiated. Paul R. Siebert, D.D., pastor of Reformation Church, retiring president of the U. L. C. A. Ministerium, gave the charge to the people and the Rev. G. A.

Herbert of Augustana Church the charge to the missionary.

The new superintendent was born in Wright County, Iowa, in 1887. He received his ministerial education at Wartburg College, Clinton, Iowa, and at Wartburg Seminary, Dubuque. He was ordained by the old Iowa Synod and besides his institutional work has held pastorates at Ottumwa, Iowa, and St. Paul. He received his master's degree from the University of Minnesota.

Mr. C. R. Olson, for many years a faithful and energetic worker for Inner Missions, was elected president of the Milwaukee Inner Mission Society at the annual meeting. He is the son of a pioneer family belonging to Augustana Church, and has held, and is holding, several positions of responsibility in that church. His capable leadership for Inner Missions should give that work, heretofore sadly neglected in Milwaukee, definite impetus.

Another prominent layman elected to the staff of the Society is Walter Dethloff of St. Matthew's Church, who has been superintendent of the Wisconsin Humane Society for many years and has done an outstanding piece of work. The Society is to be congratulated on having two such able leaders now active in promoting a greater Inner Mission project here.

The new superintendent was introduced to the local laymen at the first dinner meeting for the fall season of the Milwaukee Federation of Lutheran Laymen, an intersynodical organization which also re-elected its present list of officers consisting of Carl T. Swenson, Augustana, president; Otto F. Stoebe, Reformation, vice-president; William C. Schallock, Immanuel, secretary; and Herbert F. Wilde, Jackson Park, treasurer.

A New Pastor

Another notable event in Milwaukee churchdom was the installation of the Rev. Charles A. Miley into the pastorate of First Lutheran Church, West Allis. R. H. Gerberding, D.D., president of the Synod of the Northwest, and the Rev. J. I. Meck, pastor of Atonement Church, Racine, president of the Wisconsin Conference, officiated.

The new pastor comes from St. Andrew's, White Bear, Minn., with a fine record of service as shown in the increased membership and benevolent giving. Mr. Miley succeeds the Rev. F. H. Bloch, who was sent to West Allis as temporary pastor by the Mission Board. He leaves to take up similar work in the Kansas City area where his new address will be 131 Elmwood Street.

Mr. Miley is the youngest of four brothers, all ministers. He is established in First Lutheran parsonage at 7313 West Orchard Street, West Allis. First Lutheran Church has great responsibilities in our western suburb for the reason that it is located in the heart of the city and now has a united congregation determined to forge ahead to greater membership and increased spiritual strength. The other U. L. C. A. congregation is St. John's, shepherded by the Rev. A. Kappes and located in the eastern end of the city. It is a Wartburg Synod church.

After the formal installation of Mr.

Miley, the visitors were treated to an informal reception during which we were privileged to hear greetings from the Rev. William E. Niebling, St. Matthew's, Wauwatosa, the newly elected president of the Milwaukee U. L. C. A. Ministerium; and L. W. Steckel, D.D., Resurrection; P. E. Bishop, Bay Shore; G. W. Kempf, Golgotha; and E. L. Moerke, Incarnation. Other speakers were Mrs. A. A. Gruhn, wife of the pastor of Redeemer Church, South Side; and your scribe.

The folks out in our northwest Reformation congregation now have a splendid widened boulevard, North Thirty-fifth Street, before their beautiful edifice. The city completed this project before the start of trackless trolley service over that street extending from West Burleigh Street to West Lincoln Avenue. It will not be many years before Milwaukee will have seen the last of its street cars, because gasoline and trolley driven buses are rapidly replacing that method of transportation. There is no doubt it will have a salutary influence on church-going in this area.

Our Newest Congregation

The Synod of the Northwest's newest congregation is *St. Peter's*, under the leadership of the Rev. R. Bertram Reed, son of Prof. H. B. Reed of Northwestern Seminary. The latter qualification is only added for news value because this young cleric already has demonstrated that he is fully able to stand on his own feet. The congregation is worshipping temporarily in a building on North Thirty-ninth Street, just north of Capitol Drive, a few blocks away from a huge government housing project now almost completely occupied, a small village, in fact.

This new congregation is located in an area at the extreme northwest section of Milwaukee, a considerable distance north of Pastor Streich's Pentecost Church and west from Dr. Steckel's Resurrection Church. The rapid growth of this baby of synod means that soon we will have a new edifice out there.

One often wishes that the venerable and sainted Dr. William Frick could have been spared only a few more years to see the wonderful fulfillment of his pioneering vision. About forty-seven years ago he and Mrs. Frick walked down what then was Grand Avenue and the entire English Lutheran Church was under one umbrella. Today there are some dozen thriving congregations, most of them directly or indirectly offshoots from Redeemer, in the Milwaukee area.

Mr. J. E. LaBonde, prominent Racine layman and a member of Atonement Church, was chosen president of the Wisconsin Conference Brotherhood at its annual meeting in St. Paul's, Waterloo, the Rev. Frank Broesicke pastor. Other officers are: Secretary, L. W. Brann, Atonement, Racine; treasurer, C. C. Schultz, Atonement, Beloit; and vice-presidents, H. A. Lorenzen of Beloit, Charles Luedtke of Horicon, Merton Law of Neenah, Frank Burnett of Kenosha, and Hugh Sharp of Milwaukee.

After a well-attended banquet the laymen joined with members of churches in the vicinity of Waterloo to attend the Whole Church Program meeting. Details

of these gatherings no doubt are being reported from central headquarters. Dr. A. A. Zinck, Redeemer Church, Milwaukee, was the speaker at the banquet.

Pastor at Madison

While at Waterloo we were pleasantly surprised to hear that Dr. Edwin Moll, pastor of Luther Memorial, Chicago, had accepted the call to become pastor of Luther Memorial at Madison, which, as most folks know, is Wisconsin's capital and the seat of the famed University of Wisconsin. Dr. Moll will have no difficulty remembering the name of his church. It is one of the very few changes in pastorates that we know of where there is no change in the name of the church constituting the new charge.

Dr. Moll is bringing with him his assistant at the Chicago church, the Rev. David Robinson. With the settlement of Madison's financial problem this splendid U. L. C. A. church should start doing things.

The Rev. E. F. Blenkert, who has been in charge at Madison since his graduation from Northwestern Seminary, is being retained as student pastor, an announcement which we know will please the many students who have come to love the embryonic bishop from Neenah. His recent marriage to Miss Irene Manthei, active Wisconsin Luther Leaguer and Sunday School Association worker, and a member of Pastor Rex's congregation in Janesville, will create an ideal and efficient working unit for the complex Madison situation.

CINCINNATI; THE QUEEN CITY OF THE WEST

By the Rev. Roger G. Imhoff

IF THE OUTLINE of this article reminds you of the Roman coin Janus, then you have correctly interpreted our purpose.

Looking back upon Greater Cincinnati Lutheran activities reveals a year of varied events.

Twelve Months' Review

In September, 1936, the eleven Queen City Lutheran pastors promised themselves a year of worthwhile activity and good fellowship, perhaps recalling that there was a time when the Greater Cincinnati Pastors' Association was leaning toward becoming lethargic.

Pastor E. S. Spees of Norwood Church, was placed at the helm of the group and Pastor Howard Hauter, Florence, Ky., Parish, was elected Secretary-Treasurer.

Eight regular monthly meetings produced papers on subjects such as Religion in Russia, Sources for Catechetical Instruction, The Oxford Group Movement, Ministerial Etiquette, Grace, and Opportunities for Inner Mission Work, by the several pastors.

"Ladies' Nite," March 15, was made prominent by the presence of the wives and families of the pastors, and the year closed with a luncheon at Hebron Church, Ky., June 29, in honor of the newly-weds, the Rev. and Mrs. Roger G. Imhoff.

The local congregations were also busy

during the year. Those on the Kentucky side of the "Beautiful Ohio" banded together to conduct a Reformation Service, October 31, at St. Mark's Church, Newport, the Rev. David M. Funk pastor. Dr. Elmer E. Flack, Hamma Divinity School professor, was the speaker. This reminds us that Dr. Flack is back at Hamma after an eight-months period of study and observation in Europe.

Pastor Albert Lutton conducted a successful ninety-fifth anniversary program for First Church, Cincinnati, last fall, and on June 9 of this year ground was broken for the new edifice, which will house the congregation of Zion Church, Park Hills, Covington, on Sunday mornings. Pastor Lorin Spenny is moving forward with the letter program for the church which was formerly known as First Lutheran, Covington.

Pastor Myron L. Danford came to Trinity Church, Bellevue, June 20, 1936, to begin his work, was married the same day, was ordained May 20, 1937, and was installed at the church on June 20, 1937. Twenty certainly seems to be his lucky number.

A Lenten Retreat Communion and Worship, conducted by Pastors Hauter and Imhoff took place February 15.

The January flood is not yet over in all its aspects. St. Paul's Church, Cincinnati, was the only building that suffered property damage, but many Lutherans from the other churches in Northern Kentucky still feel the economic losses of the catastrophe. We all look with gratitude toward the whole church for her liberal contributions, which were distributed by the Inner Mission Board under its kindly and efficient secretary, Dr. C. E. Krumbholz. Without this aid many a Lutheran family would have known only despair. St. Paul's damage, which amounted to nearly \$600, was defrayed to a great extent by your contributions.

The Present Period

Dr. Martin L. Dolbeer, Springfield, missionary to India, was the speaker at the annual Fall meeting of the Greater Cincinnati Women's Missionary Society's semi-annual meeting held at St. Paul's, September 18. Mrs. H. C. Orebaugh was re-elected president of the organization.

We look forward to a full program this year too, if the prospects discussed at the opening meeting held at Norwood Church, September 20, are any criterion.

The Rev. Wesley Runk, pastor of Third Protestant Memorial Church, announced the schedule, which includes papers on the following subjects: The Problem of the Sunday School, Art of Ministering to the Sick, The Social Life of the Church, and Hints from the Physician to the Pastor by our pastors, another "Ladies' Night" banquet, which will feature a paper by Mrs. Herman L. Meister, wife of the pastor of Walnut Hills Church, on the subject, "My First Lutheran Parsonage," another Lenten Retreat, to be held February 22, at Melbourne Church, Ky., the Rev. William Hoffman pastor, several outside speakers, and a picnic closing the year in June.

Pastors Spees and Hauter were re-elected to their posts as president and secretary-treasurer respectively, at the opening meeting. Pastor Imhoff was again chosen to handle publicity. Pastor Dolbeer spoke on India.

Preaching Mission

Anticipation is in the air as plans go forward by a committee of the Cincinnati Federation of Churches, a member of which is Pastor Spees, for the forthcoming appearance in the Queen City of the Preaching Mission, October 31 and November 1, 2, and 3. We look forward especially to the appearance of Dr. O. F. Blackwelder and the Rev. Franklin C. Fry, the former being the inspiring lecturer at Ohio's Lakeside Summer School this year.

We expect a great deal of value to come from the opening Promotional Meeting for this section, set for November 7 in First Church. The whole Promotional Plan as explained so far by the Executive Committee has met with favor in Cincinnati.

Another anniversary in the offing is the fiftieth for Walnut Hills Church.

OHIO VALLEY LUTHERAN STUDENTS TO CONVENE

THE UNIVERSITY of Michigan chapter of the Lutheran Student Association of America will be host to Lutheran students from the following colleges and universities October 29, 30, 31 when the Ohio Valley Region of L. S. A. A. holds its fifteenth annual conference at Ann Arbor: State Teachers' College, Bowling Green, Ohio; Capital University, Columbus, Ohio; Ohio State University, Columbus, Ohio; Wittenberg College, Springfield, Ohio; Thiel College, Greenville, Pa.; Carnegie Institute, Pittsburgh; University of Pittsburgh; Penn College for Women, Pittsburgh; Michigan State College, Lansing; Michigan State Normal, Ypsilanti; University of Michigan, Ann Arbor; University of West Virginia, Morgantown.

The conference theme is, "Lutheran Youth Action." Opening with a fellowship dinner Friday evening, the conference will continue with addresses, Bible study, student forums, a trip to Greenfield Village at Dearborn, a conference banquet, and close with morning worship on Sunday.

Conference leaders are Dr. Carroll J. Rockey of Detroit; Dr. C. P. Harry, secretary for the Board of Education of the United Lutheran Church; the Rev. Harold Yochum of Detroit; Miss Hortense C. Hage, acting student secretary for the American Lutheran Conference; the Rev. Elmer Klingensmith, Grand Ledge, Mich.; the Rev. Rudolph Walborn, Bowling Green, Ohio; the Rev. W. E. Eisenberg, Greenville, Pa.; the Rev. Henry Yoder and the Rev. Ernest Stellhorn of Ann Arbor, Mich.; the Rev. W. Roy Hashinger, Morgantown, W. Va.

In charge of the conference are the Ohio Valley Region officers: Karl H. Beck, University of Michigan, president; Betty Wells, Ohio State University, vice-president; Gertrude Fagerlund, University of West Virginia, secretary; Olan Aughbaugh, Wittenberg College, treasurer.

WEST PENNSYLVANIA SYNOD NEWS

By the Rev. Alfred O. Frank

LOOK OVER the old pieces of furniture in your church basement. The work of the congregation may realize more dollars from these than are contributed by many members. It pays to treat the most humble with respect. Ask Dr. A. R. Steck of First Lutheran Church, Carlisle, about the experience he had with an old piece of furniture in the coal room which turned in the neat sum of more than one thousand dollars when sold as an antique.

Carlisle offers another interesting bit of news, this time from St. Paul's. Few congregations can show a record of forty-year pastorates. Yet Dr. Harry B. Stock has served St. Paul's for forty years as her first and only pastor. More, St. Paul's has been Pastor Stock's first and only charge. It was the writer's privilege to exchange pulpits with Dr. Stock last winter. The fine loyalty and devotion that congregation holds toward their pastor makes this pastorate an enviable one. St. Paul's has grown from a mission to a strong congregation of 751 confirmed members in forty years under one pastor.

The Rev. Carroll S. Klug of First Church, Chambersburg, recently observed the first anniversary of his pastorate there. He succeeded the late Dr. Henry Anstadt. Chambersburg, the home of Wilson College, which is attracting a number of our Lutheran girls to its beautiful campus, has two other Lutheran churches: Second Lutheran, served by the Rev. Paul B. Lucas, and Trinity, under the pastorate of the Rev. Clarence A. Neal. These three congregations have a combined confirmed membership of 1,856, which gives our church a good representation in that attractive little city nestled among the mountains.

Goldsboro. Mt. Zion, the Rev. John S. Bishop pastor, observed its fortieth anniversary September 26. The anniversary speaker was the Rev. F. A. Shearer, pastor of St. John's Church, East Mauch Chunk, Pa., who was baptized as a child in Zion and is the son of charter members. In the program prepared for the service the reader gathers a bit of information concerning the struggle of the congregation due to changes in the community. Pastor Bishop has faithfully served this field since 1931. One of the features of the day was the fellowship luncheon served by the ladies after the morning service, which gave visitors and members an opportunity to enjoy a social hour together.

York. The Rev. Luther A. Gotwald, missionary on furlough and a grandson of the third pastor of St. Paul's congregation, brought the messages at both services September 12. It was the first service in the church auditorium after the \$10,000 improvements had been made during the summer. The message of Mr. Gotwald was a joy and inspiration to hear, and awakened a deep interest and desire to share in the fine missionary work of our Church. Mr. Gotwald spoke of Munielle, in the evening, which is the parish supported by St. Paul's congregation, and brought much

information helpful to our interest there. The Missionary Society recently voted to place the altar window in the new Munielle church as a memorial to Miss Ettie Weigle. Teachers of the Sunday school were installed by Pastor A. O. Frank at the close of the observance of Parish Education Month.

Under the chairmanship of the Rev. R. W. Sammel, pastor of Zion Church, the thirteen *Lutheran churches of York* are making plans for a rousing Reformation Festival Service on Sunday evening, October 31, in the high school auditorium.

SOUTHERN CONFERENCE, SYNOD OF OHIO

By the Rev. Dana H. Johnson

The Southern Conference of the Synod of Ohio met in the Miami Valley, September 29 and 30, at St. Paul's Church, Greenville. The Rev. C. C. Wessel, able and energetic pastor of the church for the last fifteen years, was a capable host, who together with his church did all in their power to make a successful session of conference. Opening with the Communion Service on Wednesday afternoon at which the retiring president, the Rev. Charles Cassell of West Carrollton, preached the sermon, the conference disposed of certain business matters and then heard three officers of the synod,—the Rev. Dr. Joseph Sittler, president; the Rev. Dr. M. I. Powell, Superintendent of Missions; and Mr. Erle Greiner, treasurer. Dr. E. C. Xander of Springfield spoke at the evening session at the banquet of the Conference Brotherhood. He was followed by the Rev. John Rilling of Lakewood who spoke on the subject, "How Shall We Preach the Cross to Our Generation?"

On Thursday morning the speakers were the Rev. Joseph Frease, Director of Education and Young People's work in the synod; the Rev. E. S. Spees of Norwood; Dr. W. M. Hackenberg of Zanesville; the Rev. R. Bussabarger of Covington, Ohio; and Dr. L. H. Larimer of Springfield, whose respective subjects were: "Young People's Work," "The Five-year Plan," "Securing Young Men for the Ministry," "Pastoral Ethics," and a sermon, "The Primacy of God's Grace." Conference closed Thursday afternoon with a discussion of "Pastors' Salaries," led by the Rev. F. F. Secrist of Dayton, followed by a business session.

Officers for the coming year are: the Rev. Dr. R. A. Albert of Ellerton, president; the Rev. H. I. Pospesel of Westwood, Dayton, secretary; Mr. William Dill of Second-Trinity, Dayton, treasurer; and Dr. H. J. Schiewetz of North Riverdale, Dayton, lay member of the synodical Executive Board.

Conference nominated to the synod the following representatives for the Baltimore convention: *Clergymen:* the Rev. B. B. Uhl, Springfield; the Rev. C. L. Moore, Brookville; Dr. B. H. Pershing, Springfield. *Laymen:* Dr. H. J. Arnold, Springfield; Mr. G. D. Myers, Cincinnati; the Hon. Charles B. Zimmerman, Springfield. The next annual meeting of the Conference will be held in Calvary

Church, Chillicothe, the Rev. August Schneider pastor.

The Rev. Kenneth Killinger, mountain missionary, spoke to almost two hundred people at First Lutheran Church, Dayton, September 19, at a Rally of Luther Leaguers in the Miami Valley. The interest which he created in his hearers gives good promise that this section of Ohio will gladly take up its share in the Luther League objective.

The Rev. Frank F. Secrist, pastor of Second-Trinity Church, Dayton, was highly honored September 27 by being elected president of the Dayton Ministerial Association. Plans are being made for an interesting year.

Pastor Paul J. Renz of Middletown seems to have not only the usual difficulties which all pastors have, but has encountered some special ones of his own. The following dispatch appeared in a Dayton paper a few weeks ago:

PASTOR UNABLE TO RID STUDY OF BEE SWARM

"Middletown, September 2. The Rev. Paul J. Renz, pastor of Zion Lutheran Church on First Avenue, would be very grateful if someone would relieve his study of a swarm of honey bees.

"A few days ago he found in his study not work, but a desk covered with honey bees. Investigation showed a new swarm formed in the chimney at the rear of the church.

"Up to the present time Mr. Renz has been unsuccessful in his attempt to interest beekeepers of this vicinity in the swarm. They are anyone's for the taking, he says. Apiarists say bees that swarm in August are more trouble than they are worth."

R-C-A BROADCAST

By the Rev. Carl Driscoll, Lucas, Ohio

"THERE IS NO NEWS like good news," so it is always a pleasure to report on the happenings and events in this three-county association. The only unfortunate situation to arise during the summer was the infantile paralysis scare that seized Mansfield a few weeks prior to the opening of schools. Children under sixteen were forbidden to go to any public place, with the result that Sunday school attendance struck a new all time "low."

Over the Labor Day week-end, the *Central Conference Luther League* held its annual convention in Trinity Church, Ashland. Two hundred Leaguers met two days to consider the theme, "I'll Go With Him,"—their answer to the national Luther League Convention theme, "Christ Calls Youth." Richard Smith of Mansfield and Vergil Wertz of Ashland were elected president and first vice-president respectively.

Another interesting and inspiring convention was that of the *Central Conference of the Ohio Synod*, held October 4 and 5 at Zion Church, Wooster, the Rev. Paul S. Kelly pastor. Several pastors from this territory had active parts in the program. Dr. G. E. Swoyer of Mansfield and Dr. D. Bruce Young of Shelby led an interest-

ing discussion on evening and mid-week services. The conclusions of these men, both of whom conduct successful evening services, was that the pastor should not be concerned over the general small attendance; neither should he permit the tenor of the evening service to be below par with the morning service. Rather, more attention should be given to the evening program. But by far their most important deduction was that the only hope for the evening service is the insistence upon preaching the Gospel of Christ. Someone has very correctly said that the church rises or falls as it preaches Christ. Diversity in the program lends attractiveness, but it is Christ Who makes the appeal.

During the course of the convention, announcement was made of the coming Promotional Meetings to be held throughout the Synod of Ohio on Sunday, October 24. The meeting for this district will be held at First Church, Mansfield. Dr. D. Bruce Young of Shelby, the Rev. Dana Johnson of Dayton, and Dr. H. H. Bagger, president of the Pittsburgh Synod, will be among the speakers.

Union Service

It has become the custom here, as it has elsewhere, to have a large Union Service in the evening of the Sunday nearest Reformation Day. This year the service will be held at *First Church, Mansfield*, Sunday evening, October 31. A. J. Holl, D.D., pastor of First Church, Pittsburgh, will be the speaker.

September 1, the *First Church of Plymouth* called as its pastor the Rev. Richard C. Wolf, whose home is in Bloomsburg, Pa., and who was graduated this year from Gettysburg Seminary. We extend him a happy welcome to this territory.

First Church, Mansfield, G. E. Swoyer, D.D., pastor. The paralysis ban forced Sunday school attendance down to three hundred. Rally Day, October 3, lifted the attendance to fourteen hundred. The Sunday school may be on its "last legs," but they're still pretty good legs.

On September 27, Pastor Kenneth Kilinger, who has been making an extended tour of this state, spoke to the Luther League and Missionary Societies of First Church and neighboring churches.

From *St. Mark's Church, Mansfield*, the Rev. J. Louis Wolf pastor, comes word of Sunday school room improvements during the summer, totaling some \$900, and now nearly paid.

In the *Lucas Parish*, of which your writer is pastor, mid-week services have been started. On Wednesday evening, September 29, Miss Erva Moody, one of our missionaries from China, spoke of the work in that field. During her brief visit here, she stayed in the home of the Rev. W. F. Barnett, a retired former pastor of this parish, and Miss Moody's former pastor when he was located in Illinois. From here she proceeded to the Women's Missionary Society Convention in Buffalo.

A unique arrangement has been made for our catechetical class this year. Since all of our catechumens are in the centralized township school, it has been found possible, with the help of our school super-

intendent, Mr. Handley, to teach the class during a school hour in a classroom in the school. Pastors of rural parishes can realize the problems solved by this procedure.

The oldest congregation in this territory on October 10 honored its oldest members. Eligibility rules set the minimum number of years at ninety. Four people were given due recognition: their ages—90, 91, 96 and 98. Dr. L. H. Larimer, dean of Hamma Divinity School, preached the morning sermon. The Rev. M. G. Bishop is pastor of the congregation. Among the four who were honored was Dr. Jacob Henry Culler, now living in Springfield, but a true and loyal son of the congregation. He was ninety-one October 5 and says that if he lives to be 150 years old, he will continue to use his strength and voice to witness for his Saviour.

"FORWARD TOGETHER"

The Knoxville Conference of the Synod of Virginia held its annual convention in St. John's Church, Knoxville, Tenn., September 6-8, the Rev. A. M. Huffman pastor.

Following the formal opening of conference, the president, the Rev. L. A. Wertz, preached on the theme, "Forward Together," using the text, Exodus 14: 15. Officers elected to serve two years are: the Rev. L. A. Wertz, president; the Rev. A. J. Shumate, secretary; Mr. R. E. Mapes, treasurer. In addition to representatives from the Conference Luther League and Women's Missionary Society, Mrs. Ada Y. Jackson and Mr. R. E. Mapes were introduced, and spoke for the Lowman Home and the Williams-Henson Home, respectively. P. D. Brown, D.D., pastor of Ebenezer Church, Columbia, S. C., officially represented our Theological Southern Seminary. The conference is deeply indebted to Dr. Brown for his leadership and inspiration throughout the convention. He presented "Our Church Literature," conducted an open forum on "The Church and Her Problems," and delivered an address on "Parish Education."

The Rev. H. A. McCullough, Jr., addressed the convention on the theme, "Through a Vital Relationship Between the Church and Each Auxiliary." Under the general topic, "Through Effective Parish Education," the Rev. A. M. Huffman explained the need and plan for a "Parish Education Committee" in each congregation, and spoke on the "Promotional Plan of the U. L. C. A." The last division of the theme, "Forward Together—Through Spiritual Power," was presented as follows: (1) The Need, the Rev. A. J. Shumate; (2) The Source, the Rev. J. W. Shuey; (3) The Results, the Rev. A. M. Huffman.

Besides the spiritual blessings of the convention, we also note some constructive work done. The report of Chairman Huffman on the Voigt Memorial Fund showed a conference deficit of \$35.14. A motion followed authorizing the raising of this amount by individual or congregational pledges. Sufficient pledges were made to put the conference "over the top." The Iron Mountain School campaign was reported as follows: Amount apportioned,

\$186.90; amount pledged, \$208.20. Under the leadership of Chairman F. E. Dufford, the conference made the record of eighty-seven per cent quota on THE LUTHERAN-White Top Mission Campaign. This quota was 213. One hundred eighty-six subscriptions to THE LUTHERAN were secured. The report of the Parish Education Committee showed that due emphasis has been placed on that phase of our work. There are six Parish Education committees in congregations of the conference. Daily vacation Bible schools were held in ten of the eleven parishes with a total enrollment of 973. Three sectional schools for church workers were held, one each at Knoxville, Bristol and in Greene County.

A fitting climax for the convention was reached in the closing sermon preached by the Rev. F. E. Dufford on Philippians 3: 14.

Conference was furnished entertainment by St. John's congregation, who also provided a tour to Norris Dam.

Next year the convention will be held in Immanuel Church, Blountville, Tenn. ALBERT J. SHUMATE.

"PEACE," MEDITATIONS OF NEBRASKA WOMEN

THE FIFTY-SEVENTH annual convention of the Women's Missionary Society of the Nebraska Synod met at Midland College, Fremont, Nebr.

The theme of the convention, "Peace, if I Love My Neighbor," was given particular emphasis in the daily devotions led by the Rev. John Hershey, president of the Nebraska Synod. The convention text was taken from Rom. 14: 18, 19.

Communion was administered on the first evening at a Vesper Service at Salem Church, Fremont. The sermon was preached by the Rev. A. M. Knudsen of Chicago, secretary of English Missions of the Board of American Missions.

Inspiring messages were brought by Miss Faith Lippard, missionary to Japan, and Mrs. Ted Wood of India.

At the Young Women's Congress the theme was "Let Down Your Nets." A delicious banquet, followed by an "Evening Cruise," closed the young women's day.

Following a luncheon at Salem Lutheran Church a most impressive Life and In Memoriam service was given by the department secretary. Twenty life memberships were presented.

The Youth Assembly presented an evening program of interesting entertainment.

The following officers were elected for the coming year: Mrs. L. J. Skocpol, Crete, president; Mrs. F. C. Wiegman, North Platte, vice-president; Mrs. Edgar Landgren, Omaha, recording secretary; Mrs. O. L. Sturtevant, Lincoln, treasurer; and Mrs. B. F. Gayton, Fremont, statistical secretary. Mrs. L. J. Skocpol was elected General Board Representative.

TALK ABOUT the questions of time; there is but one question—how to bring the truths of God's work into vital contact with the minds and hearts of all classes of people.—William E. Gladstone.

A RALLY AT MIDLAND COLLEGE

WITH 125 LEADING PASTORS and laymen present from Kansas, Nebraska, Iowa, Missouri and Colorado, a highly successful rally was held at Midland College, September 28, as the first step in the appeal which the middle western synods of the United Lutheran Church are making in recognition of the college's fifty years of Christian service and achievement.

The enthusiasm manifested by the men and women present was held by synod officials and Campaign Director Thomas D. Rinde as an indication that the campaign, in which \$137,500 is to be raised, will be carried to a successful conclusion. The money will enable the college to pay its outstanding indebtedness and have the first unit of a much-needed dormitory for men by the time it opens the second half century of its service in September 1938.

The principal speakers at the rally were Dr. Rees Edgar Tulloss, president of Wittenberg College, Springfield, Ohio; Dr. James C. Kinard, president of Newberry College, Newberry, S. C.; and the Rev. Wilson P. Ard, Messiah Church, Denver. Dr. Tulloss emphasized in the opening session that the American church is facing a crisis because of the world-wide sweep toward totalitarianism, a bitter enemy of the church. "Now is the time for the church to scrutinize her every weapon and to recognize that, in the church college, she has her most potent defense," Dr. Tulloss declared.

"What Midland Has Meant to Me," was the theme of talks given by the Rev. Fred C. Wiegman, North Platte, Nebr., and Louise Guenther, St. Joseph, Mo., at the chapel service which opened the rally. Education, orientation and inspiration were given by Mr. Wiegman as the three most important things Midland has meant to him. "The loyalty of men to young people in spite of countless sacrifice—the loyalty of the Midland faculty—has ever been my highest inspiration."

Midland's greatest contribution to its students is that of awakening in them an awareness of life, thus making them artists in living, Miss Guenther said. To solve the problems of life, she asserted, students must find a correct system and that system is taught at Midland. One of the most fruitful sources of inspiration, she pointed out, is the intimate contact with professors who take a sincere personal interest in every student.

Presentation of the campaign plans by the Rev. Thomas D. Rinde; talks by the Rev. Charles A. Puls, Lawrence, Kan., president of the Synod of Kansas and Adjacent States; and the Rev. John C. Hershey of Fremont, president of the Synod of Nebraska, and a brilliant address on "The Man with Four Faces," by the Rev. Wilson P. Ard, were other highlights at the rally.

Following a luncheon at which Pastor Ard delivered a second address even more inspirational than the first, devotions were held, after which group conferences were conducted with the presidents of synods in charge. Dr. Kinard delivered the concluding address of this worthwhile rally.

—Midland News Bureau.

OUR CHURCH IN HOUSTON

A Splendid Ten-year Record in Home Missions

THE CHURCH of the Redeemer of Houston, Texas, celebrated its tenth anniversary September 26 to October 3. The Rev. A. M. Knudsen, divisional secretary of the Board of American Missions, came all the way from Chicago to open the observance with a sermon at the morning worship. His genial presence and his spirited message gladdened and inspired the hearts of those present, and it was felt that his sermon, which was based on the text: "The glory of this latter house shall be greater than of the former" (Hag. 2: 9), took on the nature of a prophecy.

September 27-29 was utilized by the Women's Society, the Brotherhood, and the Luther Leagues, respectively, to set forth the aims of the Church's Promotional Program and of Parish Education Month. Each organization presented a program embodying its work during the past ten years and its relation to the whole program of the whole church. In addition each organization prepared an exhibit of its work and its literature. There were also exhibits of the church school literature and a loan exhibit from the United Lutheran Publication House which featured THE LUTHERAN and books available for the library of a Christian home.

Thursday evening was used for a candlelight service of remembrance and rededication. The first service in the congregation's history was repeated in every detail except the sermon. Its place was taken by a ceremony in which everyone acknowledged the power and work of the Holy Spirit in the congregation's life.

The anniversary banquet was held on Friday evening with 200 present. A huge birthday cake, in the form of a white cross, was a feature. Ten charter members each lighted one of the birthday candles and the two oldest members of the congregation officiated in cutting the first slices. Greetings were read from sister congregations and officials of the United

Lutheran Church. An ode, "Redeemer's Birthday," written by one of the gifted vestrymen for the occasion, was read. Pastor Fred. W. Kern, the first pastor of the congregation and at present the president of the Texas Synod, was the speaker of the evening. His words sounded overtones of thanksgiving and hope. A congregational meeting was then called and resolutions were presented and adopted, praising God for His providence and mercy, and expressing the gratitude of the congregation to the Board of American Missions for its help and guidance during these crucial ten years. Believing that honor should be rendered to whom honor is due, and that gratitude is best expressed to the living, the congregation voted unanimously to rededicate its Parish Hall as Kern Hall in acknowledgment of the faithful labor of its first pastor.

The climax of the celebration was reached in the Service of Holy Communion October 3. A copy of Collects and Prayers was dedicated as a memorial gift, and an anthem written for the occasion was sung.

As early as 1920 additional mission work in Houston was envisioned by the Texas Synod, but it was not until 1927, when Pastor Fred. W. Kern was called by a group which had been assembled by the Rev. J. T. Gillison and the Rev. W. J. Hoebel that it became a reality. Mr. Kern remained as pastor until August 1936, when he resigned to found the First English Lutheran Church in Austin, Texas. Immediately afterwards, the Rev. Donald E. Elder was called and was installed September 27, 1936.

During the ten years 339 members were received, of whom 229 remain.

In the same period a new chapel was erected, a parsonage purchased, the apportionment paid in full every year, and all mortgage indebtedness paid. The pastor in 1935 was elected president of the Texas Synod, three laymen served as delegates to conventions of the U. L. C. A., one young man is a student for the ministry and another is president of the Texas Luther League.

PRESIDENT TYSON AND PRINCIPAL SPEAKERS AT HIS INAUGURAL

Dr. Levering Tyson, the fifth president of Muhlenberg College, is pictured below in front of the Administration Building on the college campus surrounded by those who took leading parts in his inauguration on Saturday, October 2. Left to right are: Dr. Charles M. Jacobs, president of Mount Airy Lutheran Seminary; Dr. Reuben J. Butz, Allentown, president of the Board of Trustees; President Tyson; Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, who delivered the charge; Dr. Frederick P. Keppel, president of the Carnegie Corporation, who delivered the principal address; and Dr. Frederick H. Knubel, president of the United Lutheran Church in America.



Call-Chronicle Newspapers, Allentown, Pa.

A "CHILDREN'S MISSION" APPROVED

A STRONGLY SPIRITUAL atmosphere pervaded the sessions of the seventeenth semi-annual meeting of the *New Jersey Conference of the United Synod of New York* held in Christ Church, Ridgefield Park, N. J., September 30. A banner attendance of pastors and laymen was encouraging and gave to the sessions a vigorous interest. President Tamke's report on the first six months of his administration showed a larger than usual "turn over" among the pastors. The following new members were introduced to the Conference: the Rev. R. O. Flechtner, Our Saviour, Gresskill; the Rev. E. B. Buller, First Church, Pearl River, N. Y.; the Rev. R. L. McCullough, Gethsemane, Keyport; S. M. Paulsen, D.D., St. John's, Englewood; and the Rev. Harold C. Letts, Calvary, Jersey City.

President Tamke's recommendation relative to a "Children's Mission"—a field for whose support the children of the Conference's church schools would provide—met with approval. The Home Mission Committee was authorized to proceed toward setting up such a mission and securing the co-operation of the schools in its support.

The presentation of synodical plans and programs, with special reference to the synod's whole-hearted participation in the U. L. C. A. "Promotional Plan," was laid with telling scriptural emphasis upon the hearts of the pastors and laymen present. President E. B. Burgess, D.D., and Secretary Paul C. White, Ph.D., brought these messages. Four regional meetings on Conference territory are scheduled for the week of October 11: Jersey City, New Brunswick, Teaneck and Hawley, Pa.

Finding itself confronted with a wealth of invitations for future meetings, Conference adopted the following schedule: Spring, 1938, Holy Trinity, Elizabeth, Pastor William W. Frey; Fall, 1938, St. Paul's, Teaneck, Pastor Albert Staudermann; Spring, 1939, Calvary, Cranford, William F. Behrens, Jr. An invitation to meet at Wagner College was received with approval and held in abeyance. The presence of Eugene Kelchner of Camden, president of the state Luther League, and his brief address, together with the presence of several other young men connected with the state League, gave renewed emphasis to this important phase of our Church's activities.

C. K. FEGLEY,
Chairman, Publicity Committee.

PERSONAL

On Friday evening, October 1, the congregation of the First Lutheran Church, Wheeling, W. Va., celebrated the fifteenth anniversary of the pastorate of the Rev. Charles G. Aurand. Addresses were delivered by the Rev. C. A. Portz, president of the West Virginia Synod, and the Rev. Simon Snyder, representing the Lutheran churches of Wheeling, and Mr. C. W. Dietrich representing the congregation. A program of music and other features followed. The meeting, planned by the church council during the pastor's vaca-

tion, was largely attended by members and friends of the congregation. A generous purse was given Pastor and Mrs. Aurand and a basket of flowers to the pastor's wife. Trinity Lutheran Church of the city also gave a basket of fifteen "exhibition" dahlias.

Edwin Heyl Delk, D.D., the fifty-fifth anniversary of whose ordination was recently observed by him in a very quiet way, was in receipt of a message of appreciation from the Board of Directors of the Philadelphia Federation of Churches.

St. Matthew's Church, of which Dr. Delk was for many years the pastor, is located in the heart of Philadelphia within the shadow of City Hall and upon one of the busiest streets of the metropolis. The tides of city life, moral, political and material, as well as religious, ebb and flow past the threshold of this old church. It was thus not illogical that Dr. Delk as the pastor of a congregation should feel an obligation to lend his influence for civic betterment. He therefore served for many years as a member of the Philadelphia Federation of Churches and did not hesitate, when he deemed the occasion justified, to speak his mind relative to political abuses and municipal malfeasance in office. So accurately did he aim his thrusts at certain officials some years ago as to elicit a threat of a suit for libel. It never was pressed.

The present Board of Directors of the Federation recorded their appreciation of the services rendered by Dr. Delk and reminded him that he still remains in their hearts' affection.

Friends of the Rev. E. O. Graham met at St. James' Church, Jewett, Ohio, October 1, to celebrate the fortieth anniversary of his entrance into the ministry. The Rev. L. Beisecker delivered the address, and the Rev. D. H. Funk made brief remarks. Greetings from friends were read by Miss Wilhelmina J. Graham, and a purse was presented from the congregation by Mr. R. A. Kammeyer, superintendent of the Jewett schools. Pastor Graham acknowledged the tribute. Instrumental and vocal music were a pleasing part of the program. Refreshments were served after the program. Out-of-town guests included friends from Ellwood City, Youngwood, Springdale, East Brady, Pa.; Wheeling, W. Va.; and Stephens City, Va.

Amos John Traver, D.D., pastor of the Evangelical Lutheran Church of Frederick, Md., was ordained by the Synod of New York twenty-five years ago, September 26. This day was also observed as Rally Day. Dr. Foster U. Gift of Baltimore preached the sermon in the morning and the Rev. Donald F. Brake in the evening.

THE PARISH HOUSE of the Church of the Holy Communion, Utica, N. Y., was filled to capacity Friday evening, September 24, when the congregation gathered for a formal reception for their pastor, the Rev. L. F. Wagschal, and family. Pastor Wagschal was called to Utica from the First English Lutheran Church, Punxsutawney, Pa., of which he had been pastor since 1932.

He was the first pastor in Punxsutawney to use the robe in the pulpit regularly.

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The choirs were vested and the Common Service introduced. Steps were taken toward renovating the interior of the church in order to build according to proper liturgical appointments. Plans for this purpose were drawn up and presented in the hope that they will be realized at the fiftieth anniversary in December 1938.

While in that parish he also instituted the Unified Service, which proved a great success and solved a serious problem that confronted not only this congregation but the community. At the time Mr. Wagschal was president of the community Council of Religious Education. Through the Council and by his efforts it was decided that all the Protestant churches in Punxsutawney give the Unified Service a trial from January 1 till after Easter 1934. All churches were to begin their worship at 10.00 A. M. and build up their program from that. When the trial period was past all congregations adopted it as their regular procedure. In the First Church the results were inestimable; the attendance at worship increased more than 100 per cent; leaks from the former Sunday school and worship hours were stopped; reverence on the part of the young for the service of the Church was built up. A Junior Church was established of which Mrs. Wagschal was the director; this gave a fine group for the confirmation class

each year. In the last services twenty-four persons were received into communing membership.

Mt. Zion congregation, a rural church, is part of this parish and is made up of a faithful group of members.

In coming to Utica the pastor returns to his home state and synod, but as a member of the Pittsburgh Synod his formal installation must be deferred until his formal reception into the United Synod of New York at its next meeting.

The Rev. Asa S. Wohlson was unanimously elected pastor of Grace Church, Pottstown, Pa., to succeed J. J. Kline, Ph.D., D.D., the founder of the congregation and pastor for forty-two years, who retired June 1, 1937. Mr. Wohlson has accepted the call and began his pastorate October 1. He is the son of Pastor and Mrs. P. N. Wohlson of Stroudsburg, Pa., and is a graduate of Muhlenberg College in the class of 1930 and the Philadelphia Seminary 1937.

ENTERED INTO REST

Dr. Jens A. Ness, for thirty-three years professor of Latin at Wittenberg College, Springfield, Ohio, died at his home October 8, after mailing a last daily letter to his ninety-eight-year-old mother in Red Wing, Minn. She had been suffering in recent months from injuries sustained in a fall.

Dr. Ness had taught all his classes at

Wittenberg on the day of his death. He was seventy-three years old.

Eminent as an authority in Indo-European philology, widely read in Sanskrit, Avestan, Greek, Latin and Lithuanian, Dr. Ness' comprehensive knowledge of their several literatures merited the recognition of scholars everywhere.

A special faculty meeting on October 11 heard the reading of resolutions. The faculty stood in prayer, led by President Tulloss. All buildings were closed for the afternoon of the day of burial, October 11. The service was conducted by Dr. E. G. Howard, pastor emeritus of Fourth Lutheran Church, and Dr. R. E. Tulloss, president of Wittenberg College.

Leander S. Keyser, D.D., professor emeritus of Hamma Divinity School, Wittenberg College, died October 18 at Springfield, Ohio. Dr. Keyser's influence as a teacher and theologian was nation wide.

An obituary and an appreciation of his services to the Church will be found in a later issue of THE LUTHERAN.

The Rev. Carl Eduard Poensgen, pastor since 1908 of St. Paul's Church, Jersey City, N. J., died October 14. Funeral services were held at the church of which he was pastor, October 17. Mr. Poensgen was one of the news letter writers of THE LUTHERAN. An obituary will appear in a later issue.

WINS ORATION CONTEST

Richard E. Sultzbach, Wittenberg College senior, is national first prize winner in the oration manuscript contest sponsored by the Intercollegiate Peace Association. He won by a unanimous vote. His oration, "The Voice of the People," took first place in the Ohio Oratorical Contest, making him eligible to enter his oration in manuscript form in the national contest. Mr. Sultzbach wins \$60.

Students representing 153 colleges in 24 states were entered in this contest, the purpose of which is to emphasize the need of substance in an oration.

Sultzbach's oration was one of twelve selected by the Ohio and Illinois Council of Churches to be used in their annual Peace Declaration Contests.

Sultzbach is the third consecutive Wittenberger to win the Ohio Oratorical Peace Contest. He is the son of the Rev. and Mrs. C. W. Sultzbach of Portsmouth, Ohio.

K. G. LIND.

WHAT MEN need today in this time of trouble is not a way out so much as a way of high and manly living within.

—Sir Wilmott Lewis.

OBITUARY

Spieker. Hannah Hoch Spieker, widow of George Frederick Spieker, D.D., formerly professor at the Lutheran Seminary at Philadelphia, Pa., and daughter of William Hoch and Sarah (nee Bieber) Hoch, was born near Kutztown, Pa., June 4, 1848.

In 1869 she married Dr. Spieker, who then was pastor of St. John's Church, Kutztown, Pa. A faithful pastor's wife who fitted herself into the lives of parishioners both in the rural and urban centers, she was a true companion to her husband and mother to her children. She was one of the last surviving charter members

of the Women's Home and Foreign Missionary Society of the Allentown Conference, organized as the pioneer society of the Ministerium of Pennsylvania while her husband was pastor at St. Michael's Church, Allentown. While residing with her husband on the seminary grounds at Philadelphia she served very actively on the Dormitory Committee, charged with the duty of keeping the rooms of the students furnished in a proper manner. In this capacity she became known to the students as "Mother Spieker" and was loved by all. She was also deeply interested in the Germantown Orphans' Home and regularly sought donations from her wide acquaintanceship.

Since the death of her husband in 1913, she has had her home continually with her son-in-law and daughter, the Rev. Dr. and Mrs. Gomer C. Rees, now of North Wales, Pa. Dr. Rees is pastor of St. Peter's Church, North Wales. It was at the parsonage of St. Peter's that her end came rather suddenly September 15.

Funeral services were held at the late home September 18. The service was in charge of the Rev. H. S. Kidd of Souderton, Pa., president of the Norristown Conference. The address was delivered by J. H. Waidelich, D.D., of Sellersville, Pa. Interment was made at Kutztown by the side of her husband.

Besides her daughter, Mrs. Rees, she is survived by two sons, Fred and George of Concord, Calif. Two grandsons in the ministry survive, namely, the Rev. Gomer S. Rees of Allentown and the Rev. Paul Spieker of Emaus, Pa. Her son, the Rev. Charles Gerash Spieker, died in 1915. Four great-grandchildren survive.

H. S. K.

Turkle. Alonzo John Turkle, D.D., closed a fruitful life and ministry when death came to him on the morning of October 14, 1937, after a brief illness. He had been failing for some time, but with pastoral fidelity had continued to answer the calls made upon him for his loving service during the vacancy which old Trinity Church of the North Side, Pittsburgh, Pa., entered upon with his resignation and election as pastor emeritus shortly after last Easter. With his passing the city, the synod, and the Church have suffered the loss of a great and good man and a highly endowed leader.

Dr. Turkle was born August 1, 1859, at Fairview in Guernsey County, Ohio. His father, Francis Turkle, a farmer, and his mother, Mary Elizabeth Nace, had both been born in that same community and had built for themselves a worthy place in its life. The lad was confirmed March 27, 1873, in Pisgah Lutheran Church, near Fairview, and in 1881 he went to Wittenberg College, Springfield, Ohio, from which he was graduated in 1883, receiving the A.B. degree. By that same institution he was given his Master's degree in 1886 and his doctorate in 1903.

His theological training was secured at the Divinity School of Yale University, from which he was graduated in 1886 with the B.D. degree. Ordination followed at the hands of the East Ohio Synod at Bolivar, Ohio, in September of that same year, and as his first pastorate he assumed charge of St. Paul's Church, Hillsboro, Ill. During this pastorate he married Amelia Manss of Cincinnati, Ohio. To this marriage were born five daughters, the oldest, Helen Marguerite, living to be but three years of age. In 1890 Dr. Turkle assumed the pastorate of Kountze Memorial Lutheran Church in Omaha, Nebr., serving there until 1899, when he answered the call to Pittsburgh. Here he was destined to give to Trinity Church thirty-eight years of rich ministry as the successor of Dr. John G. Goettmann, the two pastorates totaling over seventy-three years.

At an early age Dr. Turkle began to assume prominence in the Church and was consistently sent as a delegate to the conventions of the General Synod. He served as president of the Pittsburgh Synod of the General Synod, 1909-1910. Meanwhile his interests had been developing largely in two directions—the work of Home Missions and the work of Education—though every cause of the Church had his full support as his unbroken benevolence record through the years witnesses. To the Pittsburgh Synod Board of Home Missions he gave eighteen years as a member, serving as its president for twelve years. He served also as a trustee of Midland College, Nebraska, and as a director of the Chicago Theological Seminary. His years as a member, secretary, and president of the old Board of Education of the General Synod led to his still larger service on the Board of Education of the United Lutheran Church, of which Board he was the first president. In addition to all this he served his local synod in countless ways and was likewise a member of the Board of Managers of the Allegheny County Sabbath School Association for more than thirty years. For many years his name was listed in "Who's Who in America," as it well deserved to be.

Dr. Turkle's faithful companion preceded him in death in 1922. Their life together had been notably happy and his sense of loss never left him as he labored on alone. Surviving him are his sister, Mrs. J. S. Larrick of LaSalle, Colo., and four daughters, Ruth (Mrs. Willard H. Buente), Lois (Mrs. William F. Trimble), Grace

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Whole hosts of people came to view the body of their old friend and faithful pastor and thronged the church where it lay in state from eleven o'clock till two on Saturday, October 16. The services were in charge of President Bagger of the Pittsburgh Synod, who preached the sermon and was assisted in the service by the Rev. M. R. Kunkelman, P. H. R. Mullen, D.D., and F. P. Fisher, D.D. Interment in charge of President Bagger and Pastor Kunkelman, was made in the Uniondale Cemetery in Pittsburgh at the side of his beloved wife and not far from the scene of his blessed ministry at old Trinity.

H. H. Bagger.

RESOLUTIONS OF ESTEEM

Dr. Jens A. Ness

Wittenberg College has suffered incalculable loss. Our esteemed Dr. Jens A. Ness, for a third of a century professor of Latin in our institution, was taken by death on Friday, October 8, 1937.

"At this time we, the members of the faculty of Wittenberg College, desire to place upon record our high regard for him as scholar, teacher, and colleague.

"We honor him for his unvarying insistence in maintaining the ideals of classical learning, in full accord with the tradition of Wittenberg College.

"We value the privilege of having had as an associate, one with his thorough grasp of Indo-Germanic philology. Few men in America have read as widely as he in Sanskrit, Avestan, Greek, Latin (classic and medieval), and Lithuanian, as well as in the earliest and latest fields of the Germanic and Romance language groups. His comprehensive knowledge of their several literatures merits recognition in the society of scholars.

"We testify to the faithfulness with which he performed his duties as a teacher. We bear witness to his consistent participation in all institutional work which he was called upon to share.

"We shall always remember our colleague for his quiet, unassuming ways, for his reticence in revealing his own gifts, for his original wit, and for his intense loyalty to the traditions in which he was reared.

"We offer sympathy to his life-companion and children, and to his aged mother, in the loss which they have sustained."

(Signed) T. B. Birch,
C. G. Shatzer,
J. P. Schneider,
K. G. Lind,
P. F. Bloomhardt, Chairman.

Dr. R. G. Catlin

The Central Conference of the Illinois Synod, in convention assembled at Washington, Ill., October 7, 1937, passed the following resolution touching the life of the late Dr. Roy G. Catlin, president of the Illinois Synod:

In the mysterious but wise and loving Providence of God, our beloved president of the Illinois Synod, Roy G. Catlin, D.D., was called from time to eternity. He served as president in a masterful way for more than six years. The synod has suffered a great loss.

Therefore be it resolved:

That we humbly bow in submission to the will of our heavenly Father Who has removed him from our midst.

That we record our deep appreciation for his fine spirituality. He was characterized by a stalwart and triumphant faith, and thus was an inspiration and a benediction to the synod.

That we also record our appreciation of his ability as administrator of synodical affairs. He was fair and courteous and kind. He was untiring in his devotion for the furtherance of all interests of the synod.

That we extend to his bereaved wife and children our heartfelt sympathy, and pray that the God of all grace may comfort and sustain them in their sorrow.

That a copy of these resolutions be sent to the bereaved family; that a copy be recorded in the minutes of our Conference, and that a copy be sent to THE LUTHERAN for publication.

S. S.
Dr. H. A. Leader,
Rev. W. N. King,
Mr. H. A. Zittle,
Rev. Edwin J. Johnson, Sec.,
The Central Conference, Illinois Synod.

CONFERENCES

The Easton Conference of the East Pennsylvania Synod will assemble for the fall convention in First Lutheran Church, Stewartsville, N. J., the Rev. Paul W. Kapp pastor, Thursday, November 4. The morning session will open at 9.45 with the Service of Confession and Holy Communion. The sermon will be delivered by the Rev. Warren L. Wolf, treasurer of conference. Daniel W. Nicely, Sec.

The Philadelphia Conference of the East Pennsylvania Synod will hold its fall convention in Trinity Church, Rensselaer, N. J., the Rev. Robert E. Olson pastor, Tuesday, November 9. The sessions will open with the Service of Public Confession and Holy Communion at 9.00 A. M. The Rev. Dr. F. H. Knubel will be

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present all day and will speak on the "Promotional Program of the U. L. C. A." at the morning, afternoon, and evening sessions. John Aberly, D.D., will also address the conference. Martin L. Tozer, Sec.

The fall conference of the Texas Synod will convene in Grace Church, Harlingen, Texas, the Rev. J. C. A. Pfenninger pastor, 112 N. Fourth Street, November 2-4.

The conference will open with the Communion Service Tuesday at 8.00 P. M. Send your reservations for entertainment to the pastor local on or before October 25. E. Rowoldt, Sec.

WOMEN'S MEETINGS

The Women's Missionary Society, Illinois Synod, will hold their biennial convention in St. Mark's English Lutheran Church, St. Louis, Mo., November 3-5. Opening meeting at 8.00 P. M. The Illinois Young Women's Congress will be held in the same church November 6 and 7. Mrs. Ernest S. Ewald, Sec.

The forty-second annual convention of the Women's Missionary Society of the Lancaster Conference of the Ministerium of Pennsylvania and Adjacent States will be held November 4 in Zion Church, Jonestown, Pa., the Rev. G. R. Deisher pastor. Sessions will open at 9.45 A. M. and 2.00 P. M. The theme will be "Missionary Advance Through Personal Service." Lydia Wagner, Sec.

The Women's Home and Foreign Missionary Society of the New Jersey Conference of the Ministerium of Pennsylvania will hold its fall convention at Holy Trinity Church, Wildwood, N. J., the Rev. Paul J. Neff pastor, October 27. Sessions 10.00 A. M. to 4.00 P. M. Mrs. Paul J. Neff, Sec.

The fall convention of the Women's Missionary Society of the Norristown Conference of the Ministerium of Pennsylvania will be held October 28 in the Spring City Lutheran Church, Spring City, Pa. Opening session, 9.30 A. M. Theme, "Enlargement." Mrs. Harold T. Allebach, Sec.

The forty-seventh annual convention of the Women's Missionary Society of the Philadelphia Conferences of the Ministerium of Pennsylvania will be held in Zion Church, Front Street and Fischer Avenue, Philadelphia, Thursday, November 11, the Rev. Bela Shetlock pastor. Sessions 10.00 A. M., 2.00 P. M. and 7.45 P. M. Marie K. Yoder, Sec.

The forty-first annual convention of the Women's Missionary Society of the Reading Conference of the Ministerium of Pennsylvania will be held Wednesday, November 10, at the Church of the Atonement, Wyomissing, Pa., the Rev. M. Leroy Wuchter pastor. Mary A. Warner, Sec.

The ninth annual convention of the Women's Missionary Society of the New Jersey Conference of the United Synod of New York will be held Wednesday, October 27, in St. John's Church, Rutherford, N. J., the Rev. E. H. Knudten pastor. Sessions 10.00 A. M. to 12.30 P. M., and 2.00 P. M. to 5.30 P. M. Supper Forum 6.00 P. M. to 7.30 P. M. Martha S. Schaefer, Sec.

The ninth annual convention of the Women's Missionary Society of the New York Conference of the United Synod of New York will be held October 29 in Christ Church, 153d Street and Broadway, New York City, the Rev. Frederick W. Teichmann pastor. Opening session, 10.00 A. M. Gladys K. Zipf, Sec.

St. John's and Second-Trinity churches of Dayton, Ohio, will be hosts to the convention of the Women's Missionary Society of the Southern Conference of the Synod of Ohio October 28 and 29. Meetings will be held in St. John's Church, the Rev. R. W. Albert pastor. Mrs. Irwin S. Spees, Sec.

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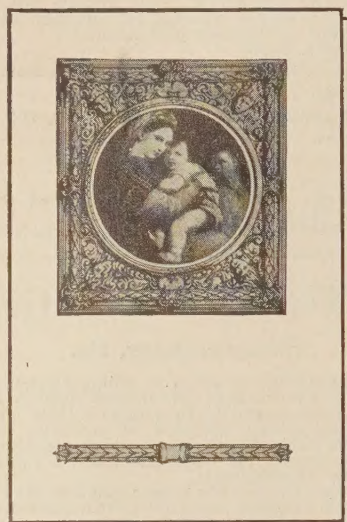
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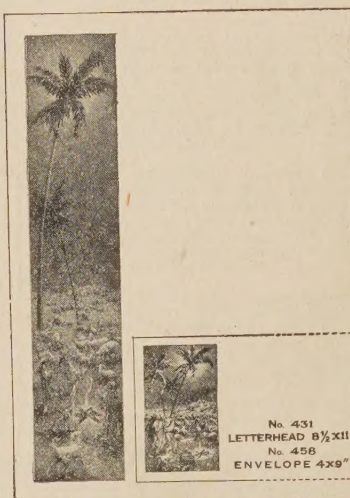


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